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A N
I N T R O D U C T I O N
T O

Spelling *and* Reading English.

Being the most Plain and Easy METHOD of
Teaching *Young Children* to READ.

C O N T A I N I N G,

- | | |
|---|--|
| I. TABLES of <i>Monosyllables</i> , adapted to the Capacity of the <i>Youngest Children</i> ; leading them on gradually from the easiest, to the more difficult, and so to the hardest Words. | III. TABLES of <i>Trissyllables</i> , with their proper <i>Division</i> and <i>Accent</i> .
To which are added,
One Hundred and Sixty <i>Lessons</i> in <i>Words</i> of <i>One</i> , <i>Two</i> and <i>Three</i> <i>Syllables</i> ; ranged in proper Order, by Way of <i>Praxis</i> , on the several <i>Tables</i> . |
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And a short

C A T E C H E T I C A L D I S C O U R S E,
Explaining the Rules for *Spelling*, *Pointing*, &c.

Recommended by many School-Masters, under their Hands,
as the most Practical Performance of this Kind.

The TWENTY-NINTH EDITION.

To which is added,

A T R E A T I S E on the Arts of *WRITING* and
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in Use: Engraved by Mr. BICKHAM, Senior.

A L S O

Six Familiar FABLES adorn'd with proper *Sculptures*, to
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The British Youth's INSTRUCTOR:
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PRACTICAL ARITHMETIC:

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By **DANIEL FENNING,**

TO THE
WORSHIPFUL, REVEREND, and WORTHY
GENTLEMEN,

Aldermen, Clergy, and Others;

Who are SUBSCRIBERS to the

Charity SCHOOLS

OF

Bridge, and Candlewick Wards,

L O N D O N:

This PIECE, Published for the Use of
the POOR CHILDREN, Educated by
Your Châritÿ, is (with all Humility) de-
dicated by,

GENTLEMEN,

Your very humble Servant,

William Markham.


WE, whose Names are hereunto Subscribed (*being School-Masters*) have perused this *Introduction to Spelling and Reading*; and do approve of the same, as very *useful* for that Purpose.

James Patterson, M.A.	Rowland Sandiford, M.A.
George Thompson, M.A.	John Brown, M. A.
Robert Talbott, M. A.	Thomas Pardoe, M. A.
George Topping, Cler.	Joseph Brown,
John Thompson,	Samuel Dale,
Thomas Tomlinson,	John Chester,
Robert Mann,	Thomas Wilson,
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John Blundell,	Thomas Maitland,
Richard Cartwright,	Jonathan Jackson,
Henry Harris,	Christopher Bradshaw,
Joseph Wright,	Solomon Lowe,
Henry Michon,	Richard Morris,
John Bennett,	Thomas Smith.

T H E



THE P R E F A C E.

THE Twenty-eight former Impressions being sold off, and my Endeavour to serve the Publick, being kindly received, I have sent into the World this Twenty-ninth Edition.

My Design in the first Publication of this Book, was to render this Principal Part of Education, as easy as possible, both to the Teacher and Learner ; not by laying down Rules and Theorems (which little Children cannot understand) but by leading the Pupil on gradually, from the Knowledge of Letters, to Syllables and Words, in easy Tables and short Lessons, adapted to a Child's Capacity : And how well this Design has succeeded, I submit to the Judgment of the many Judicious School-Masters and School-Mistresses, who proceed by this Method.

I hereby return my hearty Thanks to the many Reverend and Worthy Gentlemen, concerned in promoting the CHARITY SCHOOLS, in GREAT-BRITAIN, for their Kind Recommendations of this Book to their several Schools; and also to the many Masters and Mistresses in Town and Country who encourage the Use of it; and my Endeavour shall be, in every Edition, to be publish'd for Time to come, to render it as correct as possible.

I will now give those who have not seen or consider'd this Piece, an Account of the Method of Teaching to Read, hereby propos'd: I have at the Beginning placed two Leaves of Alphabets and easy Syllables; because a Child

THE PREFACE.

wears out these first Lessons, before he learns them.—The Tables of Words are but short, because I would have more Space for the Lessons, which sooner bring the Child to Reading.—I have put some Lessons in the English Character, that so they may be as familiar as the other Characters.—I have divided the Words of more than one Syllable, according to the Rules for Spelling.—I have made a Catechetical Discourse, wherein the Rules for Spelling are explain'd, the Use of Points or Stops, Characters used in Printing or Writing, Capital Letters, and other necessary Things are consider'd; and if any Person shall desire a farther Instruction in Grammar, Writing, Accompts, and many other Parts of Learning, I have amply provided for him in my General Introduction to Trade and Business. To oblige some Friends and Well-wishers, I have added a short Introduction to Writing and Arithmetick; with a Specimen of the modern Hands, and the Numeration, Pence, and Multiplication Tables, as they are used in Schools; also some Instructions by Way of Fable or Allegory: And this is done in such a Manner, as that it cannot fail of Delighting, as well as Improving Children; for whose Sake only this Book is published.

Upon the thorough Consideration of what is herein exhibited, I cannot think of any other necessary Addition, or Alteration, than what this Edition contains; but if any good-natur'd Brother shall advise any Thing that will make the Piece more Useful, I will be thankful for any such Information.



THE

The Alphabets of LETTERS.

Roman Small Letters.

a b c d e f g h i j k l m n o p q
r s t v u w x y z

Roman Capitals.

A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.

Italick Small Letters.

*a b c d e f g h i j k l m n o p q
r s t v u w x y z.*

Italick Capitals.

*A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.*

English Small Letters.

a b c d e f g h i j k l m n o p q
r s t v u w x y z.

English Capitals.

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.

Vowels.

a e i o u, and w y for u i.

Consonants.

b c d f g h j k l m n p q r s t v w x y z.
bd, pq, mn, rt, vy, kh.

Letters joined together.

ct, ff, fi, ffi, fl, fh, fi, fb, fk, ff, m, n, ft.



Easy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	ey	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					



Easy Syllables of Two Letters.

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	fa	fe	fi	fo	fu	fy
fa	fe	fi	fo	fu	fy	ta	te	ti	to	tu	ty
ga	ge	gi	go	gu	gy	va	ve	vi	vo	vu	vy
ha	he	hi	ho	hu	hy	wa	we	wi	wo	—	wy
la	le	li	lo	lu	ly	ya	ye	—	yo	yu	—
ma	me	mi	mo	mu	my	za	ze	zi	zo	zu	zy
na	ne	ni	no	nu	ny						

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English Small Letters.

a b c d e f g h i j k l m n o p q
r s t v u w x y z.

English Capitals.

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.

Vowels.

a e i o u, and w y for u i.

Consonants.

b c d f g h j k l m n p q r s t v w x y z
bd, pq, mn, rt, vy, kh.

Letters joined together.

ct, ff, fi, ffi, fl, fh, fi, fb, fk, ff, mi, fi, ft.



Easy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	ey	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					



Easy Syllables of Two Letters.

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	fa	fe	fi	fo	fu	fy
fa	fe	fi	fo	fu	fy	ta	te	ti	to	tu	ty
ga	ge	gi	go	gu	gy	va	ve	vi	vo	vu	vy
ha	he	hi	ho	hu	hy	wa	we	wi	wo	—	wy
la	le	li	lo	lu	ly	ya	ye	—	yo	yu	—
ma	me	mi	mo	mu	my	za	ze	zi	zo	zu	zy
na	ne	ni	no	nu	ny						

The Alphabets of LETTERS.

Roman Small Letters.

a b c d e f g h i j k l m n o p q
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a e i o u, and w y for u i.

Consonants.

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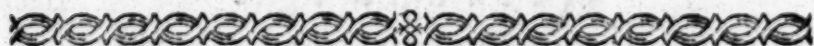
Letters joined together.

ct, ff, fi, ffi, fl, fh, fi, fb, fk, ff, ffi, fi, ft.



Easy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	ey	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					



Easy Syllables of Two Letters.

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	fa	fe	fi	fo	fu	fy
ga	ge	gi	go	gu	gy	ta	te	ti	to	tu	ty
ha	he	hi	ho	hu	hy	va	ve	vi	vo	vu	vy
la	le	li	lo	lu	ly	wa	we	wi	wo	—	wy
ma	me	mi	mo	mu	my	ya	ye	—	yo	yu	—
na	ne	ni	no	nu	ny	za	ze	zi	zo	zu	zy

TABLE



T A B L E I.

Easy Words of One Syllable.

A	Dd	wall	bass	den	big
	bad	dam	lass	fen	fig
dad		ham	mass	hen	pig
had		pam	pass	ten	rig
lad		ram	bat	pen	wig
mad		can	cat	wen	bill
pad		fan	fat	less	fill
sad		pan	hat	mess	hill
wad		ran	mat	yes	mill
bag		tan	pat	bet	till
cag		wan	rat	get	will
fag		cap	fat	let	dim
hag		lap	tat	met	him
lag		pap	vat	net	rim
mag		rap	beg	pet	bin
nag		sap	leg	set	fin
rag		tap	meg	wet	pin
tag		bar	peg	yet	kin
wag		car	ell	bib	fin
all		far	bell	fib	tin
ball		jar	cell	jib	win
call		mar	fell	rib	hir
fall		tar	sell	bid	lip
pall		war	tell	hid	nip
tall		ass	well	lid	rip

fi	rod	tot	fun	purl
tip	fod	wot	gun	dust
fi	tod	bud	hun	must
fi	bog	mud	pun	rust
his	dog	buff	run	bush
mis	fog	cuff	fun	gush
bit	hog	huff	tun	hush
ci	jog	muff	cup	push
fi	log	puff	pup	rush
hi	fop	ruff	sup	tush
ni	hop	bug	bur	busk
pi	lop	hug	fur	husk
fi	mop	mug	but	musk
ti	pop	pug	cut	tusk
wi	fop	rug	gut	cute
ci	top	tug	hut	lute
ri	for	bull	jut	mute
fi	nor	cull	nut	bust
mi	boss	dull	put	just
fi	loss	full	rut	must
bob	mo	gull	tut	rust
fob	to	hull	cure	burn
hob	co	lull	dure	turn
job	do	mull	lure	urn
mob	go	null	pure	cube
rob	ho	pull	fure	tube
fob	jo	gum	cure	bub
god	lo	hum	lure	cub
hod	no	mun	mure	nub
jod	po	num	curl	tub
nod	ro	sum	furl	mule
pod	fo	bun	hurl	rule

TABLE



T A B L E II.

A	Ce	ale	fan	elf	here
	face	bale	wand	pelf	mere
lace		cale	gland	self	were
mace		dale	stand	shelf	there
pace		gale	brand	belt	where
race		male	grand	felt	etch
brace		pale	ape	melt	fetch
grace		rale	cape	pelt	sketch
trace		fale	gape	smelt	wretch
back		tale	tape	bend	fence
hack		wale	cast	lend	hence
jack		whale	fast	mend	pence
lack		came	last	rend	thence
nack		dame	malt	send	whence
pack		fame	past	tend	bench
fack		game	vast	vend	tench
tack		lame	blast	blend	trench
black		name	cave	spend	wench
clack		fame	gave	rent	length
slack		tame	have	bent	strength
crack		blame	pave	lent	bide
age		flame	rave	sent	pride
page		name	fave	vent	hide
rage		band	wave	went	slide
fage		hand	brave	crept	stride
wage		land	crave	swept	drift
age		rand	grave	wept	lift

shift

shift	sink	give	cloke	those
swift	slink	live	fmoke	dote
bright	think	lynx	spoke	note
fight	stink	minx	stroke	vote
fright	wink	block	yoke	dove
light	pipe	clock	folk	glove
might	ripe	flock	yolk	love
night	wipe	frock	bold	move
plight	tripe	hock	cold	prove
right	type	knock	cole	rove
fight	bind	lock	dole	much
tight	blind	mock	hole	fuch
wright	find	rock	mole	plumb
write	kind	shock	pole	thumb
lime	mind	sock	sole	plume
time	rind	stock	whole	stumb
brine	wind	plod	roll	thumb
line	dire	shod	scroll	blunt
mine	fire	bode	toll	brunt
nine	hire	mode	bond	grunt
pine	mire	node	fond	bung
thine	fire	ode	pond	strung
wine	tire	rode	cope	wrung
whine	wire	strode	hope	plush
sign	dish	loft	mope	thrush
fine	fish	soft	rope	crude
twine	pish	rogue	dose	prude
brink	wish	vogue	hose	budge
drink	bite	frog	nose	grudge
ink	mite	prog	pose	judge
link	dive	broke	rose	



T A B L E III.

*Words of one Syllable, wherein Two Vowels
make a Diphthong.*

Ai	maid	strait	vaunt	dead
A Id	main	straight	Ea	deaf
ail	nail	tail	Bead	deal
aim	paid	taint	beak	dealt
air	pail	train	beam	dean
bail	pain	twain	bean	dear
bait	paint	vail	bear	dread
brain	pair	vain	beast	dream
chain	plain	wail	beat	ear
claim	praise	wait	bleach	earn
drain	rail	Au	breach	ease
fail	rain	Aunt	bread	east
fain	raise	baul	breadth	eat
faint	said	aught	breast	fear
fair	fail	caul	breath	feast
faith	faint	cause	breathe	feat
flail	faith	clause	cheap	flea
frail	skain	fault	chear	fleam
gain	flain	laugh	cheat	glean
grain	snail	naught	clean	grease
hail	ftain	pause	clear	great
hair	ftairs	taught	cream	greave
laid	ftrain	vault	crease	head
				heaven

heaven	perch	lease	deep	reel
health	peace	tear	deer	fee
heap	reach	teat	eel	feed
hear	read	tread	feed	seem
hearse	realm	thread	feel	seen
heart	ream	treat	fees	sheep
heat	reap	veal	feet	sheet
heave	rear	weak	flee	sleep
knead	sea	wealth	fleece	fleet
lead	seal	wean	free	fneeze
leaf	seam	wear	freeze	speech
league	fear	weave	geese	speed
lean	search	wheat	greet	steel
leap	feat	yea	green	steem
learn	sheaf	year	heed	steep
lease	shear	zeal	heel	screen
leash	sheath	Ee	jeer	spleen
leave	smear	Beef	keel	squeel
mead	smear	been	keen	street
meal	speak	beer	keep	sweet
mean	spear	bees	knee	teeth
meant	spread	beet	kneel	thee
meat	stead	bleed	lees	three
near	steal	bleet	leet	tree
neat	stean	breese	meek	weed
peace	stream	cheek	meer	ween
peach	swear	cheer	meet	weep
peal	sweat	cheese	need	wheel
pear	tea	ceerd	peer	Ei
pease	teach	creep	peep	Drein
peal	teal	deed	peer	eight
plead	team	deem	reed	feign
				freight

freight	broad	noise	loose	four
height	coach	oil	mood	flout
reign	coal	point	moon	gout
reins	coast	poise	noon	ground
seize	coat	foil	pool	group
streight	goat	toil	proof	grout
their	groat	voice	roof	hound
le	hoarse	void	room	hour
Bier	load	Oo	root	house
brief	loaf	Book	soon	loud
chief	moan	boot	shook	louse
field	oak	blood	shoot	lout
fiend	oar	bloom	too	mould
fierce	oat	brood	tool	mount
friend	road	brook	wood	mourn
grief	roar	cool	wool	mouse
grieve	roast	doom	Ou	nought
liege	throat	door	bought	noun
piece	toad	food	bounce	ought
pierce	toast	fool	bound	ounce
shield	Oi	foot	bout	our
siege	Boil	flood	brought	out
sieve	broil	floor	could	pounce
thief	coil	good	count	pound
thieve	coin	goose	course	pour
yield	choir	groom	croud	pout
Oa	foil	hood	doubt	proud
Boar	hoist	hoof	dough	rough
board	join	hook	drought	round
boast	joint	hoop	fought	rout
boat	loin	look	foul	should
broach	moist	loop	found	shout
				snout

snout	guide	straw	cow	hay
foul	guile	taw	cowl	jay
found	guild	thaw	down	lay
four	guilt	yawn	drown	may
fouth	juice	Ew	fowl	nay
spout	quick	Blew	flow	pay
though	quid	brew	frow	play
through	quill	crew	frown	pay
tough	quilt	dew	how	ray
trough	quire	drew	gown	say
touch	quit	ewe	grow	splay
vouch	quite	few	grown	spray
would	suice	flew	know	tray
wound	suit	grew	known	way
young	Aw	hew	low	Ey
your	Awe	jew	mow	Dey
youth	awl	knew	mown	grey
Ua	dawb	lewd	now	hey
Guard	dawn	mew	owl	key
quack	draw	new	prow	prey
quake	drawn	pew	row	they
qualm	fawn	few	sow	wey
quart	flaw	shew	tow	whey
quash	gnaw	skew	vow	Oy
Ue	law	flew	Ay	Boy
Guess	jaw	yew	Bay	coy
quell	laws	Ow	bray	foy
quench	maw	Bow	clay	hoy
quirk	paw	bowl	day	joy
Ui	pawn	blow	dray	toy
Build	raw	brow	fray	Uy
fruit	faw	brown	gay	Buy

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Twenty Easy Lessons in Monosyllables.

L E S S O N I.

A Wise Child will strive to learn; but one that is not wise, will not do so.

He that minds his Book shall have Praise; but he that will not learn, must feel the Rod.

The wise Child will think of his Book, and shall not be beat; but the Fool will mind Play, and must be whipt.

L E S S O N II.

Sure no Thing can please you more, than to have all your Friends speak well of you.

This they will do, if you learn your Book, and do strive to do well.

All Men praise and love the good Child that makes the best Use of his Time.

But he that is naught, and will not learn, must have Stripes.

L E S S O N III.

In your Youth learn those Things that may do you Good when you are Old.

Do not grudge to take Pains, for that will be for your Good all your Life-time.

By

By the Care you now take, to know and learn, you will gain Fame, Wealth, and Peace, when you grow up.

LESSON IV.

Strive to make the best Use of your Time; now it is your Day, make the most of it.

If you let this Day of Youth slip from you, it will come no more; then hold it fast while you have it.

Waste not an Hour of it in vain Things; but strive all you can to gain what will be for your Good.

LESSON V.

In all your Works strive to please God: He is your best Friend at all Times.

All your Thoughts, Words, and Works, are known to him; he will find out all your Ways.

Since you cannot hide yourself from him, do not that which is ill, though to gain the whole World.

LESSON VI.

When you rise out of your Bed in the Morn, first pray to God, to bless and keep you this Day, and all the Days of your Life, from all Things that may hurt you.

Give him Thanks for his great Love to you; for your Health, Rest, and Strength; for his Care of you, and all that he gives you.

Let your first Thoughts be of Him; to Him lift up your Heart.

L. E. S.

L E S S O N VII.

Next, wash your Hands and Face clean, comb your Hair, and then make haste to School.

Walk in Peace to and from School; let not your Voice be heard in the Street, nor give Cause to those who see you, to say, You are rude.

Pull off your Hat, or make a Bow to those you meet, and know by the Way; and to all your Friends.

L E S S O N VIII.

When you are come to School, first bow to him who is to teach you what you are to learn.

Then greet your Mates, and sit down in your Place; but make no Noise, all the Time you are there.

When you are to learn, do to the best of your Skill: for that will be your own when you are gone from School.

L E S S O N IX.

If you pray, or sing Praise to God, think to whom you speak; and let no vain Thoughts be in your Heart.

As God knows all Things, you cannot mock him, but he must see it.

Then dare not to stare at a vain Thing, nor give Place to a vain Thought; but let God have your Heart, and serve him with all your Soul.

L E S-

LESSON X.

Let not Sloth have a Place in your Mind ;
for it will spoil all you are to learn.

It is a Vice that is sure to hurt you ; then
drive it away with all your Strength.

If you take it for a Guest, be sure of Harm
from it ; if you chase it from you, you do well.

LESSON XI.

Have a due Sense of what you learn ; it
will be for your Good in Time to come.

Do not let Play rob you of your Time that
you ought to spend to learn ; 'tis a vain Thing
to go to School, and not gain by it.

You will wish, when you are come of Age,
that you had bent your Mind more to learn in
your Youth.

LESSON XII.

If you go to Church (which you must be
sure to do when you can) think that you go to
God's House.

There he will have a strict Eye on you, for
he is by you to see all your Thoughts.

If a Child that is near you would talk to
you, mind him not ; but let him know that
he ought to be whipt for his Fault.

LESSON XIII.

In the Church the Priest is to speak, and
you with Care to hear him.

Mind

Mind well what he says, for he shews you the Way of Life.

The Life that now is, is short; but the Life to come has no End.

Then strive in your Youth to know God, to serve him, and keep his Laws.

L E S S O N X I V .

When you are at Home, mind what your Friends say, and do what they bid you.

Let them not tempt you to swear, lie, or break God's Laws; for those Things you ought not to do, though they should bid you.

But in all that is just and right you are bound to do as they would have you.

L E S S O N X V .

When you are not at School, and have Leave from your Friends to play, let your Play be such as is free from Blame.

Do not steal Things to play with from your Mate, nor fright, wound or beat him.

But love Peace and Truth, and please all whom you have to do with.

L E S S O N X V I .

Those who seek your Hurt, you should shun; and beg of God to keep you from them, and turn their Hearts.

Love all as you would they should love you;
and

and do to all, as you would be done to yourself.

Ill comes to him that thinks ill; and those that aim at the Just, in the End hit themselves.

LESSON XVII.

Keep your Heart with all Care; out of the Heart comes Life and Death.

Ill Things that tend to your Hurt come from thence; and good Things that tend to your Wealth, spring from it.

Ill Thoughts are from thence; they bring forth ill Words, and ill Acts: Then keep a Guard on your Heart at all Times.

LESSON XVIII.

Spare your Speech, and you will spare yourself; a close Mouth is a Sign of a wise Head.

A wise Man may be thought to be a Fool, if he talks too much; and a Fool may be thought wise, if he holds his Tongue.

A Man is known by his Talk; and a Fool's Bolt is soon shot.

LESSON XIX.

If you have done an ill Act, do so no more; but mend for the Time to come.

Men will pass by one false Step; and God will not cast you off, if you strive to mend your Fault for Time to come.

Let the Time past mind you of the Ill you have done, and the Time to come make you do ill no more.

LESSON XX.

Be sure a Time will come, when all must lie down in the Dust; and though the Grave may for a while keep Part of us, yet the Soul can by no Means die.

God will be sure to judge us at the last Day, as our Deeds have been in this Life.

Then let us all think and do that which is right; for this is the way to have peace at the last.

*My Child, learn what is good, make GOD thy End,
For He at all Times will be thy fast Friend :
Shun all bad Ways, hate Vice, love Truth, and then
You will be lov'd and prais'd by all good Men.
Think now in Youth, how you in Age may live :
If you to learn GOD's Laws your Mind will give,
You will be blest on Earth, and when you die,
You sure will be with GOD, who dwells on High.*





*Twenty Easy Lessons in Monosyllables,
taken out of the Psalms.*

LESSON I.

Pf. 14. **T**HE Fool hath said in his Heart,
There is no God.

They are all gone out of the Way ; there is
none that doth Good ; no not one.

They curse with their Mouths ; their Feet
are swift to shed Blood.

The Way of Peace have they not known ;
there is no Fear of God before their Eyes.

They were brought into great Fear, where no
Fear was.

They make a Mock at the Poor ; but he
trusts in the Lord.

LESSON II.

Pf. 15. Lord, who shall dwell in thy House,
or who shall rest on thy Hill ?

He that leads a good Life, and doth the
Thing which is right, and speaks the Truth
from his Heart.

He that sets not by his own Ways, but is
low in his own Eyes, and makes much of them
that fear the Lord.

He that hath not done Ill to his Friend, nor
spoke ill of him.

He

He that hath done Good, and not done these ill Things, shall not fall, but stand to the End.

LESSON III.

Pf. 16. Keep me, O God, for in thee have I put my Trust.

O my Soul, thou hast said to the Lord, Thou art my God; my Goods are of no Worth to thee.

All my Joy is in the Saints that are in the Earth; and in such as love thy Ways.

My Heart is glad, my Joy is great; for thou wilt not leave my Soul in Hell, but wilt shew me the Path of Life.

LESSON IV.

Pf. 17. I will love thee, O Lord, my Strength, the Lord is my Rock, and my strong Hold, my God, and my Might, in whom I will trust.

I will call on the Lord for Help, so shall I be safe from them that hate me.

The Pains of Hell came round me; the Snares of Death took hold on me.

But I will call on the Lord, and make my Complaint to my God.

So shall he hear my Voice out of his House, and my Complaint shall come to him.

LESSON V.

Pf. 18. God shall send down from on high to fetch me, and take me out of the Floods that are round me.

He shall rid me from my strong Foes, and from them which hate me; for they are too strong for me.

The Lord shall bless me, as my right Way has been seen by him, and as my Hands have been clean, so shall he save me.

For I have kept the Ways of the Lord, and have not cast off the Laws of my God.

LESSON VI.

Pf. 18. The Way of God is a pure Way; the Word of the Lord is try'd in the Fire; he keeps all those that put their Trust in him.

For, who is God but the Lord? or, Who hath Strength but our God?

It is God that girds me with Strength of War, and makes my Way please him.

He makes my Feet like Hart's Feet, and sets me up on high.

For this Cause will I give Thanks to Thee, O Lord, and sing Praise to thy Name.

LESSON VII.

Pf. 22. My God, look on me; why hast thou left me, and art so far from my Health, and from the Words of my Complaint?

O my God, I cry in the Day time, but thou dost not hear; and in the Night I take no Rest.

Our Old Men did hope in Thee; they did trust in Thee, and thou didst help them.

They did call on Thee, and Thou didst save them; they put their Trust in Thee, and Thou didst keep them.

LES-

L E S S O N VIII.

Pf. 25. To Thee, O Lord, will I lift up
my Soul; my God, I have put my Trust in
Thee; O let me not be brought to Shâme.

For all they that hope in Thee shall have
Joy; but such as go out of thy Way shall be
brought low.

Shew me thy Ways, O Lord, and teach me
thy Paths.

Lead me forth in thy Truth, and learn me,
for Thou art the God of my Health; in Thee
hath been my Hope all the Day long.

L E S S O N IX.

Pf. 26. O think not on the Sins of my Youth,
but think on me, O Lord, for my Good.

All the Paths of the Lord are Truth, to
such as keep his Laws.

What Man is he that fears the Lord; him
shall he teach in the Way he shall chuse.

His Soul shall dwell at Ease, and his Seed
shall have the Land.

Mine Eyes look to the Lord, for he shall
pluck my Feet out of the Net.

L E S S O N X.

Pf. 27. The Lord is my Light, and my
Health; whom then shall I fear? the Lord is
the Strength of my Life; whom then shall I
dread?

When bad Men, who are my Foes, came on me to eat my Flesh, they fell down.

Tho' an Host of Men were laid to catch me, yet shall not my Heart fear; and though there rose up War, yet I will put my Trust in him.

One Thing have I ask'd of the Lord, That I may dwell in the House of the Lord, all the Days of my Life.

LESSON XI.

Pf. 27. Hear my Voice, O Lord, when I cry to Thee: O hide not thou thy Face from me.

Thou hast been my Help, leave me not; nor go from me, O God of my Health.

When my Friends leave me, my God takes Care of me.

Give me not up to the Will of my Foes, for such as speak wrong rise up to do me Hurt.

I should faint, but that I think of thy Love, O God, and live.

O tarry thou for the Lord; be strong, and he shall help thee, and put thou thy Trust in the Lord.

LESSON XII.

Pf. 28. To Thee will I cry, O Lord, my Strength; think no Scorn of me, lest if thou make as tho' thou didst not hear, I be like them that go down to the Pit.

Hear my Voice when I cry to Thee, when I hold up my Hands to thy Seat.

O!

O! cast me not out with bad Men, who speak kind with their Mouths, but curse in their Hearts.

Pay them as their Deeds are; and as they have thought ill, so do thou to them; but save thy Flock, and set them up to the End.

L E S S O N XIII.

Pf. 29. Bring to the Lord, O ye great Ones: Bring young Rams to the Lord.

Give to the Lord Praise and Thanks; give the Lord the Praise due to his Name.

The Lord sits on the Floods; the Lord is a King to the End.

He shall give Strength to those that fear him; the Lord shall bless his own with Peace.

L E S S O N XIV.

Pf. 30. I will praise thee, O Lord, for thou hast set me up, and not made my Foes to rule me.

O Lord, my God, I did cry unto Thee, and thou didst heal me.

Thou, Lord, hast brought my Soul out of Hell; thou hast kept my Life from them that go down to the Pit.

L E S S O N XV.

Pf. 31. My Hope hath been in thee, O Lord: I have said, Thou art my God.

My Time is in thy Hand, save me from the Hand of my Foes, and from them that hate me.

Thanks be to the Lord, for he hath been kind to me when I stood in Need of his Help.

O love the Lord all ye his Saints; for the Lord will keep them that trust in him.

Be strong, and he shall fix your Heart, all ye that put your Trust in the Lord.

LESSON XVI.

Pf. 33. Let all the Earth fear the Lord; stand in awe of him all ye that dwell in the World.

For he spake, and it was done; he gave his Word, and it stood fast.

There is no King that can save his own self by a great Host, nor a great Man by much Strength.

A Horse is but a vain Thing to save a Man.

But the Eye of the Lord is on them that fear him, and put their Trust in him.

Let thy Love, O Lord, be on us, like as we do put our Trust in Thee.

LESSON XVII.

Pf. 34. I will at all Times give Thanks to the Lord; his Praise shall be in my Mouth.

I fought the Lord, and he heard me; yea, he did save me out of all my Fear.

O taste and see how good the Lord is; the Man is blest that trusts in him.

O fear the Lord, ye that are his Saints; for they that fear him lack no good Thing.

What

What Man is he that would live, and see good Days?

Keep thy Tongue from Ill, and thy Lips, that they speak no Guile.

L E S S O N XVIII.

Pf. 35. Plead thou my Cause, O Lord, with them that strive with me; and fight thou with them that fight with me.

Lay Hand on the Shield, and stand up to help me.

All my Bones shall say, Lord, Who is like to Thee, who dost help the Poor from him that is too strong for him; yea, the Poor, and him that is in Need from them that spoil him?

O let not my Foes rule me, nor let them wink with their Eyes that hate me.

They did gape on me with their Mouths, and said, Fie on thee, we saw it with our Eyes.

This thou hast seen; then hold not thy Tongue, O Lord.

L E S S O N XIX.

Pf. 37. Put thy Trust in the Lord, and do Good; dwell in the Land, and thou shalt be fed.

Love the Lord, and he shall give thee what thine Heart doth wish for.

Hold thee still in the Lord, and wait on him; but grieve not at him who doth speed in his Way, nor at the Man that doth ill.

Yet a small Time, and he shall be clean gone; thou shalt look for his Place, and he shall be gone.

The Lord shall laugh him to Scorn, for he doth see that his Day is come.

LESSON XX.

Pf. 39. I said, I will take Heed to my Ways, that I sin not with my Tongue.

I will keep my Mouth as it were with a Curb, while ill Men are with me.

I held my Tongue, and spake not; yea I kept still from good Words, but it was Pain and Grief to me.

My Heart was hot in me; and while I did thus muse the Fire did stir in me; and at the last I spake with my Tongue.

Lord, let me know the End, and the Sum of my Days, that so I may know how long I have to live.

O spare me, that I may gain Strength, ere I go hence, and be no more seen.

Vain is the Search of him that looks for Bliss

In this vain World, where nought but Care is his:

Then, LORD, to Thee we fly; ———— Oh! let us know

The Way that leads to Life, and in it go.



*Twenty Easy Lessons in Monosyllables, taken
out of the Proverbs of Solomon.*

LESSON I.

MY Son, slight not my Law, but let thine
Heart keep my Words.

For Length of Days and long Life, and
Peace shall they add to thee.

So shalt thou find Love in the Sight of God
and Man.

Trust in the Lord with all thine Heart, and
lean not to thy own Ways.

Be not wise in thine own Eyes: Fear the
Lord, and leave that which is ill.

LESSON II.

Strive not with a Man if he gives thee no
Cause, if he has done thee no Harm.

The Curse of the Lord is in the House of
bad Men, but blest is the House of the Just.

The Path of the Just doth shine as the Light;
yea, more and more to the clear Day.

But the Way of ill Men is dark; they know
not what makes them fall.

Think on the Path of thy Feet, and let thy
Ways be fixt.

Turn not to the Right Hand, nor to the Left; move thy Foot from Ill.

L E S S O N III.

Chap. 5. The Lips of a Whore speak sweet Words; and her Mouth is more smooth than Oil.

But her End is like Gall, and sharp as a Sword.

Her Feet go down to Death; her Steps take hold on Hell.

Move thy Way far from her; come not near the Door of her House.

Lest thou mourn at the last, when thy Flesh is eat up and gone.

And say, How did I hate the good Way, and in my Heart slight the right Path?

And did not mind the Voice of those that taught me, nor bend my Ears to the Wise.

L E S S O N IV.

Go to the Ant, thou that dost love Sloth; think on her Ways, and be wise.

Which has no Guide, or chief one to rule her, yet doth get her Meat at the Time of the ripe Fruit, and lays up her Food when the Corn is cut down.

How long wilt thou sleep? When wilt thou rise from thy Bed?

Yet more Sleep? Yet dost thou fold thy Hands to Sleep?

So

So shalt thou be poor : Want shall come
on thee as a strong Man, and thou shalt not
'scape from it.

L E S S O N V.

These six Things doth the Lord hate :

A proud Look, a Tongue that tells Lies,
and Hands that shed the Blood of the Just.

An Heart that thinks ill ; Feet that are
swift to run to Hurt.

A false Man that speaks Lies, and him
that doth sow Strife.

Can a Man take Fire in his Breast, and
his Cloaths not be burnt ?

So is he that goes to his Friend's Wife ;
he that doth touch her, shall not be free from
Guilt.

L E S S O N VI.

If thou be wise, thou shalt be wise for thy
self : If thou dost scorn, thou thyself shalt
bear it.

She that is a Fool will make a Noise ; she
is weak, and doth no good Thing.

For she sits at the Door of her House, on
a Seat in the high Place ;

To call those who go right on in their
Way.

But he knows not that the Dead are there,
and that her Guests are in the Depths of
Hell.

LESSON VII.

He that doth walk in the right Way doth walk sure ; but he that doth go in a wrong Way shall be known.

He that doth wink with the Eye doth cause Woe ; but the Fool that prates shall fall.

In the Lips of the Wise Good is found, but a Rod is for the Back of him that will not know that which is Good.

The rich Man's Wealth is his strong Place ; but the poor Man's Bane is his Want.

The Work of the Good tends to Life, but the Fruit of ill Men is Sin.

LESSON VIII.

The Tongue of the Just is a choice Thing ; the Heart of a bad Man is not much worth.

It is a Sport to Fools to do Hurt ; but a Man that knows will be wise.

The Fear of the bad Man shall come on him ; but the Hope of the Good shall God grant to him.

As a sour Thing to the Teeth, and as Smoke to the Eyes, so is he that loveth Sloth to them that send him.

The Fear of the Lord doth give Length of Days ; but the Years of bad Men shall be short.

LESSON IX.

A false Weight God hates ; but a just One he loves.

When

When Pride comes, then comes Shame, but
the Meek are Wise.

When it goes well with the Just, the Folk
have Joy; and when ill Men are cast down
they shout.

He that keeps up Corn, the Folk shall curse
him; but he his blest that sells it.

He that plagues his own House shall have
the Wind; and the Fool shall serve the wise
in Heart.

The Fruit of the Just is a Tree of Life;
and he that wins Souls is wise.

L E S S O N X.

The Way of a Fool is right in his own
Eyes, but he that hears his Friend is wise.

A Fool's Wrath is soon known, but a wise
Man will hide Shame.

He that speaks Truth shews forth Right,
but a false Heart doth not so.

There is One, that speaks like a sharp Sword;
but the Tongue of the Wise is Health.

There shall no Harm be to the Just, but
Hurt shall come on the bad Man.

In the Way of the Just there is Life; and in
the Path of him there is no Death.

L E S S O N XI.

A Man shall eat Good by the Fruit of his
Mouth, and he that keeps close his Mouth,
keeps his Life.

The

The Light of the Just gives Joy; but the bad Man's Lamp shall be put out.

Hope put off makes the Heart sick; but when that which is wish'd for comes, it is a Tree of Life.

The Law of the Wise is a Spring of Life, to turn from the Snares of Death.

He that walks with wise Men shall be wise; but he that goes with Fools shall fall.

L E S S O N XII.

Fools make a Mock at Sin; but with the Just there is Grace.

There is a Way that seems right to a Man, but the End of it are the Ways of Death.

The Fool thinks all Words true; but the Wise will take Care of his Way.

A sound Heart is the Life of the Flesh; but an ill Eye rots the Bones.

Death and Hell are by the Lord; how much more then the Hearts of the Sons of Men?

The Light of the Eyes gives Joy to the Heart, and good News makes the Bones fat.

L E S S O N XIII.

All the Ways of Man are right in his own Eyes; but the Lord weighs the Thoughts.

The Lord hath made all Things for his own Will; yea, the bad Man for the Day of Wrath.

The Lord hates the Proud in Heart; tho' Hand join in Hand, he shall not 'scape.

When

When a Man's Ways please God, he makes his Foes be at Peace with him.

A just Weight is the Lord's; all the Weights of the Bag are his Work.

Who can say, I have made my Heart clean; I am pure from Sin.

L E S S O N XIV.

The Ear to hear; and the Eye to see; the Lord hath made both of them.

It is naught, it is naught, saith he that buys: but when he is gone his Way, then he boasts.

Man's Ways are of the Lord; how can a Man then know his own Way?

The King's Heart is in the Hands of the Lord; he turns it where he will.

The Way of Man is strange, but as for the Pure, his Work is right.

He that loves wild Ways shall be a poor Man; and he that loves Wine and Oil shall not be rich.

L E S S O N XV.

The Rich and Poor meet in one Place; the Lord made them all.

Thorns and Snares are in the Path of bad Men: He that doth keep his Soul shall be far from them.

Train up a Child in the Way he should go, and when he is old he will not leave it.

He

He that Loves the Truth in his Heart, for the Grace of his Lips, the King shall be his Friend.

Eat not the Bread of him that hath an ill Eye, nor lust after his choice Meats.

For as he thinks in his Heart, so is he :
Eat and drink, saith he ; but his Heart is not with thee.

LESSON XVI.

Speak not in the Ears of a Fool, for he will scorn thy wise Words.

Put not forth thyself in the Sight of the King, and stand not in the Place of great Men.

He that hath no Rule of his own Heart, is like a Town broke down ; and that hath no Walls.

As he that binds a Stone in a Sling, so is he that gives Praise to a Fool.

Seest thou a wise Man in his own thoughts :
There is more Hope of a Fool than of him.

He that digs a Pit, shall fall in it ; and he that rolls a Stone, it shall turn on him.

LESSON XVII.

Boast not thyself of the Time to come, for thou know'st not what a Day may bring forth.

He that makes haste to be rich hath an ill Eye, and thinks not he shall come to be poor.

He that is of a proud Heart stirs up Strife ;
but he that puts his Trust in the Lord shall be made fat. He

He that trusts in his own Heart is a Fool ;
but he that walketh with the Wise shall not be
cast down.

He that gives to the Poor shall not lack ;
but he that hides his Eyes shall have a Curse.

When the bad Men rise, the Wise are hid,
but when they fall low, the Just look up.

L E S S O N XVIII.

If a wise Man strive with a Fool, if he rage
or laugh, there is no Rest.

A Fool shews all his Mind, but a wise Man
keeps it in till a fit Time.

If a great Man lend his Ear to Lies, all
that serve him are bad.

He that takes Part with a Thief hates his
own Soul ; he hears him curse, and doth not
tell it.

The Fear of Man bringeth a Snare : but he
that trusts in the Lord shall be safe.

The Bad Man is the Scorn of the Good ;
and the Good Man is the Scorn of the Bad.

L E S S O N XIX.

All the Words of God are pure : He is a
Shield to them that put their Trust in him.

My Son, if bad Men intice thee, go not
with them.

If they say, Come with us, let us lay wait
for Blood, let us lurk for the Just :

Let us eat them up as the Grave, and whole
as ~~them~~ that go down to the Pit.

We

We shall find all good Things; we shall fill our House with Spoil.

Cast in thy Lot with us, let us all have one Purse.

My Son, walk not with them in the Way; but keep thy Foot from their Path.

LESSON XX.

If thou learn in thy Heart to be wise, and turn to the right Way; thou shalt know the Fear of the Lord, and find out the Law of thy God.

He will keep thee in the Path of Life; and guide thee in the Way of Peace.

He will rid thee from the Man that seeks thy Hurt, and keep thee safe from those that seek thy Life.

He will bless thee, and guide thee in the Way of good Men; that thou may'st keep the Path of the Just.

But if thou turn out of the right Way, and do that which is ill; thou shalt be cut off from the Earth, and he shall root thee out of the Land.

*Let me be wise in Youth, O LORD, that so
I safe may tread the Way I ought to go;
Lead me, and learn me what is right and just,
For in thy Help, my GOD, I place my Trust.*



DISSYLLABLES:

○ R,

Words of *Two Syllables* divided according to the *Rules for Spelling*.

N. B. The *Accent* is on the *First Syllable*, if not mark'd otherwise.

T A B L E I.

A	ac-crúe	ad-vèrse	at-tòne
A -bàse	ac-cùse	ad-vìse	al-so
A a-bàte	a-cùte	af-fèct	al-tar
ab-bot	a-corn	af-firm	al-ter
ab-hòr	ac-quìre	af-flìct	am-ber
ab-jùre	ac-quìt	af-fòrd	am-bush
a-ble	a-cre	af-frìght	a-mèn
a-bòve	ad-der	af-frònt	a-mènd
ab-sent	ad-dle	af-ter	a-mòng
ab-solve	ad-drès	a-gue	a-mùse
ab-surd	ad-hère	a-làs	an-chor
ac-cent	ad-judge	a-làrm	an-gel
ac-cèpt	ad-jùre	al-lèdge	an-ger
ac-cès	ad-jùst	al-lies	an-gry
ac-còmpts	ad-mìre	al-lùde	an-swer
ac-còrd	ad-vent	al-mond	an-them
ac-còst	ad-mìt	al-lùre	an-vil

ap-ple

ap-ple	a-wàre	be-hàlf	bu-ry
ap-ply	ax-el	be-hàve	bu-sy
ap-pròve	a-zure	be-hèld	but-cher
a-pron	B	be-hìnd	but-ler
ar-dent	Bab-ble	be-ing	but-ter
ar-gue	ba-con	bel-ly	but-ton
ar-rant	bad-ger	be-tròth	bux-om
ar-rèft	bag-gage	bet-ter	C
ar-rive	bag-pipe	be-twìxt	Ca-bàl
af-cènd	ba-ker	be-wàre	cab-bage
af-fènt	ba-lance	be-yònd	cab-bin
af-fèls	bal-sam	bi-ble	ca-ble
af-fèrt	ban-ner	bi-got	cac-kle
af-fign	ban-quet	bil-let	cal-dron
af-fift	ban-ter	bit-ter	cam-brick
af-fize	bap-tism	bod-kin	ca-mel
af-fume	bap-tist	bo-dy	cam-phire
af-fure	bap-tize	bon-dage	can-cer
af-fwàge	bar-ber	bon-net	can-did
at-tàck	bar-rel	bor-der	can-dle
at-tàch	bar-ren	bo-som	can-dy
at-tèmp	bar-ter	bot-tle	can-ker
at-tènd	ba-son	bot-tom	can-non
at-tèft	ba-ftard	bub-ble	can-vas
at-tire	bat-ter	buck-et	cap-tive
at-tràct	bat-tle	buck-ler	car-case
a-vènge	be-fòre	buf-fet	ca-rèfs
a-vèr	be-gàn	bul-let	car-nal
a-vèrfe	beg-gar	bul-wark	car-rot
a-vèrt	be-gèt	bur-den	car-ry
a-wàke	be-gìn	bur-gefs	car-ver
a-wàrd	be-girt	bur-ridge	case-ment
			ca-fts

ca-ſtle	com-pàct	con-ſign	cun-ning
cat-tle	com-pàre	con-ſiſt	cur-rants
ca-vil	com-paſs	con-fort	cur-rent
ce-dar	com-pèl	con-ſtant	cur-ry
cel-lar	com-pile	con-ſpire	cu-ſtard
ce-ment	com-plète	con-ſtrue	cu-ſtom
cen-for	com-pòrt	con-ſul	cut-ler
cen-ter	com-pòſe	con-ſult	cym-bal
cir-cle	com-prise	con-ſume	cyn-der
ci-ſtern	com-pute	con-tèmn	cy-pher
ci-ty	con-càve	con-tèmp	D
ci-vil	con-cèrn	con-tènd	Dag-ger
coc-kle	con-ciſe	con-tènt	dal-ly
cod-dle	con-clùde	con-tèſt	da-mage
cof-fer	con-còrd	con-trite	da-mask
cof-fin	con-cùr	con-vène	dam-fel
col-lar	con-dèmn	con-vent	dan-dle
col-lop	con-dòle	con-vèrſe	dan-ger
co-lon	con-dùce	con-vèrſ	dap-per
co-lumn	con-duct	con-viſt	dar-ling
com-bine	con-fèr	con-viſce	daz-zle
co-met	con-fèſs	cop-per	de-bàſe
com-fort	con-fide	co-py	de-bàte
com-mànd	con-firm	cor-ner	deb-tor
com-mènce	con-ſlict	cor-net	de-cent
com-mènd	con-fòrm	cor-rèct	de-clàre
com-ment	con-fuſe	cor-rùpt	de-fàme
com-merce	con-fùte	cot-tage	de-fènce
com-mit	con-greſs	co-ver	de-file
com-mòde	con-nive	co-vert	de-fine
com-mon	con-fènt	cu-bit	de-light
com-mune	con-fèrve	cud-gel	de-lide
			de-luge

de-luge	du-ty	er-min	ex-pòse
de-mànd	E	er-rand	ex-près
de-mise	E-clipse	er-ror	ex-pùnge
de-scènd	e-dict	e-scàpe	ex-tant
de-thròne	ef-fect	e-spy	ex-tend
de-tràct	ef-fort	e-ftàte	ex-tinct
de-vise	e-lect	e-vàde	ex-tòl
de-vòte	em-bàlm	e-ven	ex-tòrt
dic-tàte	em-bers	e-vènt	ex-tràct
dif-fer	em-blem	e-ver	ex-trème
dif-fuse	em-bràce	e-vil	F
di-gèst	em-pirè	ex-àct	Fa-bles
di-grès	emp-ty	ex-àlt	fa-brick
dim-ple	en-càmp	ex-cèl	fac-tor
din-ner	en-dùe	ex-cèpt	fag-got
di-rèct	en-dùre	ex-cès	fal-con
dis-bànd	en-gàge	ex-chàngé	fal-ter
dis-càrd	en-gine	ex-cise	fa-mine
dis-cèrn	eng-land	ex-clùde	fa-mish
dis-clòse	en-gràve	ex-cùse	far-ther
dis-cord	en-gròs	ex-hàle	far-thing
di-vèrt	en-hànce	ex-hòrt	fa-sten
di-vèst	en-làrge	ex-ile	fa-ther
di-vide	en-sign	ex-ist	fa-thom
di-vine	en-ter	ex-pànd	fe-lon
di-vorce	en-tice	ex-pèct	fe-male
di-vulge	en-tire	ex-pel	fen-der
doc-tor	en-tomb	ex-pence	fer-ment
doc-trine	en-trànce	ex-pert	fer-ret
dol-phin	en-try	ex-pire	fer-ry
do-zen	en-vy	ex-plòde	fer-vent
du-fty	e-rèct	ex-pòrt	fet-ter
			fe-yer

fe-ver	gan-grene	ha-ven	jin-gle
fi-bre	gar-den	ha-vock	jo-cóse
fic-kle	gar-land	ha-zard	jo-cúnd
fid-dle	gar-lick	ha-zel	jol-ly
fi-gure	gar-ment	hel-met	joy-ful
fi-nish	gar-ner	hem-lock	ju-lep
fi-nite	gar-nish	he-rald	junc-ture
fir-kin	gar-ter	her-mit	ju-ry
fod-der	gel-ly	her-ring	ju-stice
fol-ly	gen-der	hid-den	I
fo-mènt	gen-tile	hi-ther	I-dle
fon-dle	gen-tle	hol-ly	i-dol
fo-rest	ge-sture	ho-ly	i-mage
for-gèt	gi-ant	ho-mage	im-bàrk
for-give	gid-dy	ho-ness	im-bíbe
for-lórn	gin-ger	hor-net	im-ménse
for-sake	gob-ble	hor-rid	im-párt
for-tress	god-defs	hor-ror	im-plóre
for-tune	gof-pel	ho-vel	im-ply
for-ward	got-ten	hu-man	im-pórt
fu-el	gul-let	hum-ble	im-póse
ful-some	gut-ter	hu-mid	im-pulse
fur-bish	H	hun-dred	im-púre
fur-long	Ha-bit	hun-ger	im-púte
fur-nace	hal-bert	hur-dle	in-cénse
fur-nish	ham-mer	hus-band	in-cért
fur-ther	hap-pen	huz-zà	in-chánt
fu-ry	hap-py	hys-fop	in-clíne
fu-ture	har-lot	J	in-clóse
G	har-ness	Jan-gle	in-clude
Gal-lánt	har-vest	ja-pán	in-come
gal-lon	ha-sten	jas-per	in-dórse
gal-lows	ha-tred	jave-lin	in-dúce

C

in-dúlge

in-dùlge	K	lin-nen	mar-gin
in-fant	Ken-nel	lin-tel	mar-ket
in-fèct	ker-nel	li-on	mar-vel
in-flìct	kin-dle	li-sten	ma-fter
in-fórm	kin-dred	lit-ter	ma-trix
in-frínge	king-dom	lit-tle	ma-tron
in-fúse	L	li-ver	mat-ter
in gráff	Lad-der	li-zard	ma-tùre
ink-horn	la-dle	lob-by	med-dle
in mate	la-dy	lo-cal	me-lon
in-nàte	la-mént	lo-cuft	mem-ber
in-ròl	lan-cet	lof-ty	men-tal
in-sect	land-skip	lom-bard	mer-cer
in-fért	lan-guage	lon-don	mer-chant
in-sìft	lan-tern	lor-rel	mer-cy
in-spèct	lat-ter	lu-cre	mef-sage
in-spìre	lat-tice	lu-ftre	me-tal
in-ftàl	la-ver	lu-fty	me-tre
in-ftant	la-vìfh	M	mid-dle
in-ftinct	la-zy	Ma-dam	mi-mick
in-ftruct	le-gate	ma-gick	min-gle
in-fùlt	le-gend	ma-jor	mi-nute
in-tènd	le-mon	ma-lice	min-fter
in-trùde	le-per	mal-lard	min-ftrel
in-vàde	lef-son	mal-let	mif-chief
in-yènt	let-ter	man-date	mi-ftrefs
in-vérfe	let-tuce	man-drake	mi-ftruft
in-vìte	le-vel	man-ger	mi-tre
in-vòke	le-vy	man-gle	mix-ture
in-vòlve	li-ar	man-ner	mo-dern
i-ron	li-cenfe	ma-nùre	mo-deft
if-fue	lim-beck	ma-ple	mol-ten
i-vy	li-mit	mar-ble	mo-ment
			mon-fter

mon-ster	no-stril	o-ver	per-hàps
mo-ral	no-tice	P	pe-ril
mor-sel	no-vice	Pad-dle	pe-rish
mor-tal	num-ber	pa-lace	per-mit
mor-tar	nur-ture	pa-late	per-plèx
mo-ther	nu-fance	pal-sy	per-sist
mo-tive	nut-meg	pam-per	per-son
mot-to	O	pa-per	per-swàde
muf-fle	Ob-lige	par-cel	per-vèrt
mur-mur	ob-jèct	parch-ment	pet-ty
mur-ther	ob-scène	par-don	pic-ture
mu-scle	ob-scùre	pa-rent	pil-grim
mu-sick	ob-serve	pa-rish	pil-lage
mu-ster	ob-strùct	pa-rôle	pil-lar
mut-ter	ob-tùse	par-fly	pi-lot
mut-ton	oc-cur	par-son	pin-nace
muz-zle	of-fence	part-ner	pin-ner
myr-tle	of-fer	par-tridge	pip-pin
N	of-fice	par-ty	pi-stol
Na-ked	o-live	pa-sture	pi-ty
nap-kin	o-men	pa-tent	poc-ket
na-tive	o-pen	pa-tron	po-et
na-ture	op-pòse	pat-tern	pol-lùte
na-val	op-près	pave-ment	pom-mel
na-vy	o-range	peb-ble	pon-der
nec-tar	or-chard	pee-vish	pop-lar
neg-lèct	or-der	pen-cil	por-ter
ne-ther	or-gan	pen-nance	por-tènd
net-tle	or-phan	pen-five	po-sy
ne-ver	o-strich	pep-per	pos-sès
nig-gard	o-ther	per-fect	pos-set
nim-ble	ot-ter	per-fòm	pot-sherd
no-ble	o-ven	per-fùme	pot-tage
		C 2	pot-tle

pot-tle	re-còrd	re-pòrt	rot-tem
pub-lick	re-drèfs	re-pòse	rub-bish
pub-lish	re-fèl	re-pròve	ru-by
pud-ding	re-fèr	re-pùte	rud-der
pud-dle	re-fine	re-fènt	rud-dy
pul-let	re-fit	re-fèrve	rug-ged
pul-pit	re-flèct	re-fide	ru-ler
pum-mice	re-fòm	re-fign	rum-mer
pu-nish	re-frèsh	re-filt	rup-ture
pup-py	re-fuge	re-folve	ru-ral
pur-chafe	re-fund	re-fòrt	ru-fty
pur-ple	re-fufe	re-spèct	S
pur-pose	re-fute	re-spire	Sab-bath
pur-port	re-gàle	re-ftòre	fa-ble
pur-fue	re-gàrd	re-fult	fad-dle
R	re-jèct	re-fume	faf-fron
Rab-ble	re-làpfe	re-tàrd	fal-ly
rac-ket	re-làte	re-tire	fal-mon
raf-ter	re-lènt	re-tùrn	fa-lùte
ral-ly	re-lick	re-vènge	fal-ver
ran-dom	re-lifh	re-vife	fan-dal
ran-fom	re-ly	re-vive	fat-tin
ra-pid	re-mifs	re-vòke	fa-tyr
ra-for	re-mit	re-vòlt	fa-vage
ra-ther	rem-nant	re-volve	fax-on
rat-tle	re-mòrfe	re-wàrd	fe-cond
ra-ven	re-mòte	rib-band	fe-cret
re-al	re-mòve	ri-ot	fe-cùre
re-bùke	ren-der	ri-pen	fe-dàn
re-cànt	re-pèl	ri-fen	fe-dàte
re-cède	re-pènt	ri-ver	fe-dùce
re-cèfs	re-pine	roc-ket	fel-dom
reck-on	re-ply	ro-fin	fel-vedge
			fe-nate

se-nate	sub-scribe	sy-rup	ti-tle
sen-tence	sub-sist	sy-stem	to-ken
ser-mon	sub-stance	T	to-pick
ser-pent	sub-til	Table	tor-ment
ser-vant	sub-urbs	ta-bret	tor-rent
ser-vice	sub-vèrt	ta-lent	tor-ture
ser-vile	suc-cès	ta-lons	tof-sel
se-ven	suc-cinct	tam-my	to-tal
se-ver	suc-kle	tam-per	tu-lip
sex-ton	suck-er	tan-ner	tum-ble
sic-kle	sud-den	tan-sie	tu-mult
sig-net	suf-fer	ta-per	tur-ret
si-lence	suf-fice	tap-ster	tur-tle
sil-ly	suf-frage	tar-get	tu-tor
sil-yer	su-gar	tar-ry	ty-rant
sim-per	sug-gèst	tat-tle	V
sim-ple	ful-len	ta-vern	Va-cant
fin-cère	ful-phur	tem-per	va-lue
fin-gle	sum-mer	tem-pest	va-nish
fi-ster	sum-mons	tem-ple	va-pour
fo-ber	sun-der	te-nant	var-nish
sock-et	sup-per	ten-der	vas-sal
fod-den	sup-plant	te-net	vel-lum
fod-der	sup-ply	te-nor	vel-ver
so-lace	sup-pòrt	te-nure	ve-nom
so-lemn	sup-pòse	ter-ror	ven-ture
so-lid	sup-près	tet-ter	ver-dict
son-net	su-prème	til-lage	ver-ger
for-did	sur-face	tim-ber	ve-ry
for-ry	sur-plice	tim-brel	ves-sel
sub-dùe	su-spèct	tin-der	ve-stal
sub-jèct	suf-pence	tin-gle	vest-ment
sub-mit	sy-nod	tin-fel	ve-stry
			ve-sture

ve-ſture	vul-gar	up-right	wel-fare
vi-car	vul-ture	ur-chin	wel-come
vic-tor	U	ur-gent	win-ter
vi-gil	Ud-der	u-rine	wif-dom
vin-tage	ug-ly	u-furp	wi-ther
vil-lage	ul-cer	ut-moſt	wit-neſs
vint-ner	um-brage	ut-ter	wit-ty
vi-ol	un-cle	W	wi-zard
vi-per	un-der	Wa-fer	wo-man
vir-gin	u-nite	wa-ger	won-der
vir-tue	un-juſt	wag-gon	wor-ſhip
vi-fage	un-làde	wan-der	wor-thy
vi-fit	un-lèſs	wan-ton	wo-ven
vo-cal	un-til	war-fare	Y
vo-lume	up-hòld	war-rant	Yon-der
vo-mit	up-per	wa-ter	yon-ker

T A B L E II.

Words of Two Syllables beginning with Two Conſonants.

Bl	bri-ar	cha-ſten	cler-gy
B Lad-	bri-dle	chat-tles	cle-ver
der	brim-ſtone	chat-ter	eli-ent
blan-ket	brit-tle	che-riſh	cli-mate
bla-zon	bro-ther	cher-ry	clo-ſet
ble-miſh	Ch	chef-nut	clo-ven
bli-ſter	Chal-lenge	chick-en	clo-ver
bloſ-fom	cham-ber	chil-dren	clu-ſter
blu-ſter	chan-nel	cho-ler	clut-ter
Br	chan-cel	cho-ſen	Cr
brace-let	cha-pel	chy-miſt	Crack-nel
bram-ble	chap-ter	Cl	cra-dle
bran-diſh	char-ger	Cla-ret	cran-ny
bra-zen	char-ter	claſ-fick	cra-zy
bre-thren			cre-dit

cre-dit	Gl	pro-duce	shat-ter
crim-son	Glim-mer	pro-duct	she-kel
cri-tick	gli-ster	pro-fit	shel-ter
crotch-et	glit-ter	pro-fuse	shep-herd
cru-el	glo-ry	pro-ject	she-riff
crum-ble	glo-ver	pro-mise	sher-ry
crup-per	glut-ton	pro-per	shik-ling
cru-sity	Gr	pro-phane	shi-ver
cry-stal	Gra-vel	pro-phet	sho-vel
Dr	gra-ven	pro-spect	shuf-fle
Dra-gon	gro-cer	pro-sper	Sl
dra-per	gro-vel	pro-strate	Slan-der
dri-ven	grum-ble	pro-tect	sla-vish
drop-sy	Pl	pro-test	slen-der
drug-get	Pla-net	pro-verb	slip-per
drug-gift	plen-ty	pro-vide	slob-ber
drum-mer	plum-met	pro-vince	slo-ven
drunk-ard	plu-ral	pru-dence	slug-gard
Fl	Pr	Sc	slum-ber
Fla-gon	Prac-tice	Scab-bard	Sp
flo-rid	pre-cept	scaf-fold	Span-gle
flu-ent	pre-face	sca-n-dal	spar-kle
flut-ter	preg-nant	sca-ty	spa-via
Fr	pre-late	scar-let	spec-kle
Frag-ment	pre-lude	scat-ter	spi-der
fra-grant	pre-mise	scep-tick	spig-got
fri-ar	pre-sent	scep-tre	spike-nard
fri-gate	pret-ty	sci-ence	spin-dle
fro-lick	pri-son	Sh	spi-rit
front-let	pri-vate	Shab-by	St
fro-zen	pri-vy	shac-kle	Sta-ble
fru-gal	pro-cess	sham-bles	stag-ger
fru-strate	pro-cure	sham-my	stam-mer
		C 4	stan-dard

stan-dard	stur-dy	tre-ble	Wh
stan-za	stut-ter	trem-ble	Whe-ther
sta-ple	Th	tren-cher	whi-ſtle
ſtar-tle	Thic-ket	treſ-paſs	whi-ting
ſta-tue	thim-ble	tri-al	whi-ther
ſta-ture	thir-ſty	tri-bute	whole-ſome
ſta-tute	thi-ſtle	tric-kle	Wr
ſted-ſaſt	thi-ther	tri-ſle	Wran-gle
ſter-ling	thun-der	tri-dent	wre-ſtle
ſti-ſle	Tr	tro-phy	wrin-kle
ſti-pond	Traſ-ſick	tru-ant	wri-ter
ſtir-rop	tram-ple	trum-pet	wri-ting
ſto-mach	tra-vel	trun-dle	writ-ten
ſto-ry	tra-verſe	tru-ſty	wrong-ful

T A B L E III.

Words of two Syllables beginning with three Conſonants.

Scr	Spl	Str	ſtrum-pet
S cram-ble	Splen-did	Stran-ger	Thr
S crib-ble	splen-dour	ſtran-gle	Thral-dom
ſcrip-ture	ſplin-ter	ſtrip-ling	thre-ſhold
ſcru-ple	ſplut-ter	ſtro-ler	thriſ-ty

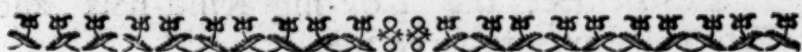
T A B L E IV.

Words of two Syllables, wherein two Vowels meeting together, make a Dipthong.

Ai	bar-gain	cur-tain	ex-claim
A b-ſtain	be-wail	dain-ty	ex-plain
ac-	cap-tain	dai-ry	fai-lure
quaint	cer-tain	de-claim	im-pair
af-fair	com-plain	de-ſpair	mai-den
ai-ry	con-ſtrain	de-ſtrain	main-tain
ar-raign	con-tain	de-tain	mur-rain
bai-liſſ	cur-tail	diſ-dain	or-dain
			per-tain.

per-tain	bea-gle	pea-cock	pro-cèd
pro-claim	bea-ver	phea-fant	re-dèem
rai-ment	be-neàth	rea-dy	suc-cèd
rai-fins	be-reàve	rea-son	Ei
re-claim	con-ceàl	re-heàrse	Con-ceit
re-frain	crea-ture	re-leàse	con-ceive
re-gain	dea-con	re-peàl	de-ceive
re-main	dead-ly	re-peàt	ei-ther
re-pair	de-creàse	re-treat	for-feit
re-strain	de-feat	re-veàl	hei-nous
re-tain	de-meàn	stea-dy	in-veigh
su-stain	dis-ease	trea-son	neigh-bour
vil-lain	dis-please	trea-sure	nei-ther
wain-scot	ea-ger	trea-tise	per-ceive
Au	ear-ly	wea-pon	re-ceipt
Ap-plause	ear-nest	wea-ry	sur-feit
as-fault	ea-sy	wea-ver	Eo
au-dit	ea-ster	zea-lous	Leo-pard
aug-mènt	en-dear	Ee	peo-ple
au-gur	fea-ther	A-grée	Ie
au-stère	for-bear	be-sech	Be-siège
au-tumn	for-swear	be-twèen	ca-shier
be-cause	hea-ven	bree-ches	ciel-ing
de-bauch	hea-vy	de-crée	re-lièf
de-fault	jea-lous	de-grée	re-triève
de-fraud	im-peach	dis-crèt	Oa
slaugh-ter	im-plead	e-steem	Ap-proach
Ea	in-crease	ex-cèd	be-mòan
Ap-peal	in-treat	fore-sèen	cup-board
ap-peàr	lea-ven	free-dom	hoa-ry
ar-rèar	mea-dow	gree-dy	in-cròach
bea-dle	mea-sure	in-deed	re-pròach

up-roar	quar-ter		Ay
Oi	Ue	Ow	Ar-rày
A-noint	Fa-tigue	Ar-row	af-fày
ap-point	ha-ràngue	be-ftòw	be-trày
a-void	re-quêt	bow-er	be-wrày
dis-joint	Ui	bow-els	de-lày
en-join	An-guifh	cuc-kow	de-cày
ex-ploit	cir-cuit	dow-ry	de-frày
join-ture	con-duit	fal-low	dis-mày
tor-toife	dis-guife	fel-low	ef-lày
voi-der	jui-cy	flow-er	e-fprày
Oo	qui-et	fur-row	re-pày
Boo-ty	qui-ver	hal-low	Ey
coo-per	re-crùit	har-row	Al-ley
lam-pòon	re-quìre	hol-low	bar-ley
re-pròof	re-quìte	know-ledge	con-vèy
Ou	fan-guine	mal-low	ho-ney
Coul-ter	van-quifh	mel-low	joc-key
coun-try	Aw	mar-row	kid-ney
coun-ty	Awk-ward	nar-row	mo-ney
cour-ser	law-yer	pil-low	mon-key
dou-ble	faw-yer	re-nòwn	o-bèy
gou-ty	Ew	for-row	val-ley
moul-dy	Es-chèw	tal-low	Oy
fhoul-der	jew-el	vow-el	Con-vòy
thou-fand	jew-ifh	wal-low	de-ftroy
trou-ble	ne-phew	wi-dow	de-còy
vou-cher	pew-ter	wil-low	em-plòy
Ua	re-nèw	win-dow	en-jòy
Qua-ker	few-ers	win-now	en-voy
quar-rel	fi-new	yar-row	en-voyce
quar-ry	flew-ard	yel-low	roy-al



Twenty Easy Lessons taken out of the Psalms, in Words not exceeding Two Syllables, divided according to Rule.

LESSON I.

Psal. **I** Wait-ed for the Lord ; and he did
40. **I** in-cline un-to me, and hear my Cal-
ling.

He brought me al-fo out of the Pit, out of the Mire and Clay ; and set my Feet up-on the Rock, and did or-der my Go-ings.

And he hath put a new Song in my Mouth ; e-ven a giv-ing of Thanks un-to our God.

Ma-ny shall see it and fear ; and shall put their Trust in the Lord.

Blef-fed is the Man that hath set his Hope in the Lord ; and turn-ed not un-to the Proud, and to such as go a-bout with Lies.

LESSON II.

Pf. 40. O Lord, my God, great are the won-drous Works which thou hast done ; like as be al-fo thy Thoughts which are to us in-ward ; and yet there is no Man that or-ders them un-to thee.

If I should de-clare them, and speak of them, they would be more than I am a-ble to ex-press.

In the Vo-lume of the Book it is writ-ten of me, That I should ful-fil thy Will, O my God : I am con-tent to do it ; yea, thy Law is with-in my Heart.

With-draw not thou thy Mer-cy from me,
O Lord : Let thy Lov-ing Kind-ness and
Truth al-ways pre-serve me.

LESSON III.

Pf. 42. Like as the Hart de-sires the Wa-ter-Brooks, so long-eth my Soul af-ter thee, O God.

My Soul is a-thirst for God, yea, e-ven for the li-ving God : When shall I come and ap-pear be-fore the Pre-sence of God ?

My Tears have been my Meat Day and Night ; while they dai-ly say un-to me, Where is now thy God ?

Why art thou so hea-vy, O my Soul ? and why art thou so trou-bled with-in me ?

O put thy Trust in God, for I will yet give him Thanks, who is my De-fence, and my God.

LESSON IV.

Pf. 43. Give Sen-tence with me, O God, and de-fend my Cause a-gainst the wick-ed People ; O save me from the un-just and cru-el Man.

For thou art the God of my Strength : Why hast thou put me from thee ? And why go I mourn-ing while my Foes op-press me ?

O send out thy Light and thy Truth, that they may lead me ; and bring me to thy ho-ly Hill, and to thy Dwel-ling.

And that I may go un-to the Al-tar of God, e-ven un-to the God of my Joy and Glad-ness ; and up-on the Harp will I give Thanks un-to Thee, O my God.

LESSON V.

Pf. 44. We have heard with our Ears, O God; our Fa-thers have told us, what thou hast done in their time of old.

How thou hast dri-ven out the Hea-then with thy Hand, and plant-ed them in; How thou hast de-stroy'd the People, and cast them out.

For they did not pos-sess the Land through their own Sword; nei-ther was it their own Arm that help-ed them.

But thy Right Hand, and thy Arm, and the Light of thy Grace and Favour; because thou didst set thy Love up-on them.

LESSON VI.

Pf. 46 God is our Hope and Strength; a ve-ry pre-sent Help in Trou-ble.

There-fore we will not fear, though the Earth be moved, and though the Hills be ear-ry'd in-to the midst of the Sea.

Though the Wa-ters there-of rage and swell; and though the Moun-tains shake at the Tem-pest of the same.

The Ri-vers of the Flood there-of shall make glad the Ci-ty of God; and the ho-ly Place of the Most High.

LESSON VII.

Pf. 46. The Lord of Hosts is with us; the God of *Ja-cob* is our Re-fuge.

O come hi-ther and be-hold the Works of the Lord; what Ru-in he hath brought up-on the Earth.

He

He ma-keth Wars to cease in all the World ;
he break-eth the Bow, and snap-peth the Spear
in sun-der.

Be still then, and know that I am God ; I
will be ho-nour'd a-mong the Hea-then, and
I will be prais-ed in the Earth.

The Lord of Hosts is with us ; the God of
Ja-cob is our Refuge.

L E S S O N VIII.

Pf. 47. God is gone up with a mer-ry Noise,
and the Lord with the Sound of the Trum-pet.

O sing Prai-ses, sing Prai-ses un-to our God,
O sing Prai-ses, sing Prai-ses un-to our King.

For God is King of all the Earth ; sing ye
Prai-ses with Know-ledge.

God reign-eth o-ver the Hea-then ; God
sit-teth up-on his ho-ly Seat.

The Prin-ces of the Peo-ple are join-ed un-
to the Peo-ple of the God of *Ja-cob* ; for God
who is lift-ed up ve-ry high doth de-fend
the Earth as it were with a Shield.

L E S S O N IX.

Pf. 48. Great is the Lord, and high-ly to
be prai-sed ; in the Ci-ty of God ; e-ven up-
on his ho-ly Hill.

The Hill of *Si-on* is a fair Place, and the
Joy of the whole Earth ; up-on the North
Side li-eth the Ci-ty of the Great King ; God
is well known in her as a sure Re-fuge.

Like as we have heard, so have we seen, in
the Ci-ty of the Lord of Hosts ; in the Ci-ty of
our

our God ; God up-holds the same for ev-er.
We wait for thy lov-ing Kind-ness, O God,
in the midst of thy Tem-ple.

L E S S O N X.

Pf. 48. O God, as thy Name is, so is thy
Praise un-to the World's End ; thy Right-
Hand is full of Good-ness and Truth.

Let the Mount *Si-on* re-joice, and the
Daugh-ters of *Ju-dah* be glad ; be-cause of
thy Judg-ments.

Walk a-bout *Si-on*, and go round a-bout
her ; tell the Tow-ers there-of.

Mark well her Bul-warks, set up her Hou-ses,
that they may tell them that come af-ter.

For this God is our God for e-ver and e-ver ;
he shall be our Guide un-to Death.

L E S S O N XI.

Pf. 49. O hear ye this, all ye Peo-ple ;
pon-der it with your Ears, ye that dwell in
the World.

High and Low, Rich and Poor, one with
the o-ther.

My Mouth shall speak of Wisdom, and
my Heart muse of Know-ledge.

I will in-cline mine Ear to the Fa-ble, and
shew my dark Speech u-pon the Harp.

Where-fore should I fear in the Days of the
Wick-ed ; and when the E-vil of my Heels
doth com-pass me round a-bout.

L E S-

LESSON XII.

Pf. 50. The Lord, e-ven the most migh-ty God, hath spo-ken and cal-led the World from the ri-sing up of the Sun, to the go-ing down there-of.

Out of *Si-on* hath God ap-pear'd in per-fect Beau-ty.

Our God shall come, and shall not keep Si-lence ; there shall go be-fore him a great Fire, and a migh-ty Tem-pest shall be stir-red up round a-bout him.

He shall call the Heaven from a-bove, and the Earth ; that he may judge his Peo-ple.

And the Hea-ven shall de-clare his Ju-stice, for God is Judge him-self.

LESSON XIII.

Pf. 50. Hear, O my Peo-ple ! and I will speak, I my-self will wit-ness a-gainst thee ; for I am God, e-ven thy God.

I will take no Bul-lock out of thy House, nor He-goat out of thy Folds.

For all the Beasts of the Fo-rest are mine ; and so are the Cat-tle up-on a thou-sand Hills.

I know all the Fowls up-on the Moun-tains ; and the wild Beasts of the Field are in my Sight.

If I be hun-gry, I will not tell thee ; for the whole World is mine, and all that is there-in.

LESSON XIV.

Pf. 52. Why boast-est thou thy-self, thou Ey-rant, That thou canst do Mis-chief ?

Where.

Where-as the Good-ness of God en-dures yet dai-ly.

Thy Tongue doth speak E-vil ; and with Lies thou cut-test like a sharp Ra-zor.

Thou hast lov-ed E-vil more than Good-ness ; and to talk of Lies more than Ju-stice.

Thou hast lov-ed to speak all Words that may do Hurt, O thou false Tongue !

L E S S O N X V.

Pf. 52. There-fore shall God de-stroy thee for e-ver ; he shall take thee and pluck thee out of thy Dwel-ling, and root thee out of the Land of the Liv-ing.

The Just al-so shall see this, and fear ; and shall laugh him to Scorn.

Lo ! this is the Man that took not God for his Strength ; but trust-ed in the Great-ness of his Ri-ches, and strength-ned him-self in his wick-ed Ways.

As for me, I am like a green O-live Tree in the House of my God ; my Trust is in the ten-der Mer-cy of the Most High.

L E S S O N X V I.

Pf. 54. Save me, O God, for thy Name's Sake ; and a-venge me in thy Strength.

Hear my Pray-er, O God, and heark-en un-to the Words of my Mouth.

For Stran-gers are ri-sen up a-gainst me ; and Ty-rants, which have no God be-fore their Eyes, seek af-ter my Soul.

He shall re-ward E-vil un-to my Foes : De-stroy thou them in thy Truth. An

An Of-fer-ing of a free Heart will I give thee, and praise thy Name, O Lord.

LESSON XVII.

Pf. 56. Have Mer-cy u-pon me, O God, for Man go-eth a-bout to de-vour me; he is dai-ly fight-ing and trou-bling me.

My Foes are dai-ly in Hand to swal-low me up; for they be ma-n-y that fight a-gainst me, O thou most High.

But though I am some-times a-fraid, yet put I my Trust in thee.

I will praise God be-cause of his Word: I have put my Trust in God, and will not fear what Flesh can do un-to me.

They dai-ly mi-stake my Words; all that they think of, is to do me E-vil.

LESSON XVIII.

Pf. 57. Set up thy-self, O God, a-bove the Hea-vens, and thy Glo-ry a-bove all the Earth.

They have laid a Net for my Feet, and pres-sed down my Soul; they have dig-ged a Pit be-fore me, and are fal-len in-to the midst of it them-selves.

My Heart is fix-ed, O God, my Heart is fix-ed; I will sing and give Praise.

A-wake up, my Glo-ry; a-wake Lute and Harp; I my-self will a-wake right ear-ly.

I will give Thanks un-to Thee, O Lord, a-mong the Peo-ple; and sing Praise un-to thy Name.

LES-

LESSON XIX.

Pf. 77. I will cry un-to God with my Voice ;
e-ven un-to God will I cry with my Voice,
and he shall heark-en un-to me.

In the Time of Trou-ble I fought the Lord,
my Sore ran, and ceas-ed not ; in the Night
Sea-son my Soul did re-fuse Com-fort.

When I am in Sor-row I will think u-pon
God : When my Heart is vex-ed I will com-
plain.

Thou hol-dest mine Eyes wa-king, I am so
fee-ble that I can-not speak.

I have thought of the Days of old, and the
Years that are past.

LESSON XX.

Pj. 77. Thy Way, O God, is ho-ly : Who
is so great a God as our God ?

Thou art the God that doth Won-ders ; and
hast de-clar'd thy Pow-er a-mong the Peo-ple.

The Wa-ters saw thee, O God, the Wa-
ters saw thee, and were a-fraid ; the Depths
al-so were trou-bled.

Thy Way is in the Sea, and thy Paths in
the great Wa-ters ; and thy Foot-steps are
not known.

Thou led-dest thy Peo-ple like Sheep by
the Hand of *Mo-ses* and *Aa-ron*.

*Thou, LORD, hast led thy People through the Deep,
As careful Shepherds guide their Flocks of Sheep ;
O lead us with thy Grace to that bless'd Place,
Where we may see and know Thee Face to Face.*



*Twenty Easy Lessons in Words not exceeding
Two Syllables, taken out of the Book of
Ecclesiastes.*

LESSON I.

THE Words of the Preach-er, the Son of
Da-vid King of *Ju-dah*.

What Pro-fit hath a Man of all his La-bour,
which he ta-keth un-der the Sun ?

One Age pas-seth a-way, and a new Age
com-eth, but the Earth doth a-bide for e-ver.

The Sun ri-seth, and the Sun go-eth down,
and hast-eth to the Place where he a-rose.

The Wind go-eth to-ward the *South*, and
turn-eth a-bout un-to the *North*, it al-ways
whirl-eth a-bout, and the Wind re-turns a-gain
to its Cir-cuits.

LESSON II.

All Ri-vers run in-to the Sea, yet the Sea is
not full : Un-to the Place from whence the
Ri-vers came, thi-ther they re-turn a-gain.

All Things are full of La-bour, Man can-
not ut-ter it ; The Eye is not fil-led with
see-ing, nor the Ear with hear-ing.

The Thing that hath been, it is that which
shall be ; and that which is done, is that which
shall be done : And there is no new Thing
un-der the Sun.

Is there a-ny Thing where-of it may be said, See, This is new? It hath been of old Time, which was be-fore us.

L E S S O N III.

I the Preach-er was King, and I gave my Heart to seek and search out by Wis-dom all Things that are done un-der Hea-ven: This fore Tra-vel hath God gi-ven to the Sons of Men.

I have seen all the Works that are done under the Sun, and be-hold they are all vain, and vex-ing of the Spi-rit.

That which is crook-ed can-not be made straight: And that which is wan-ting can-not be num-bred.

I did com-mune with my own Heart, say-ing, Lo, I am come to a great E-state; and have got-ten more Wis-dom than all they that have been be-fore me: Yea, my Heart had great Tri-al of Wis-dom and Know-ledge.

L E S S O N IV.

I gave my Heart to know Wis-dom and to know Mad-ness and Fol-ly: I did per-ceive that this is al-so vex-ing of the Spi-rit.

For in much Wis-dom is much Grief; and he that doth en-crease Know-ledge, doth en-crease Sor-row.

I said in my Heart; Go to now, I will prove thee with Mirth; there-fore en-joy Pleasure; and be-hold this is al-so vain.

I said

I said of Laugh-ter, It is Mad-ness; and of Mirth, What doth it?

LESSON V.

I fought in mine Heart to give my-self un-to Wine (yet know-ing Wis-dom) and to lay hold on Fol-ly, 'till I might see what was that Good for the Sons of Men, which they should do under the Hea-vens, all the Days of their Life.

I made me great Works, I build-ed Hou-ses, I plant-ed me Vine-yards.

I made me Gar-dens and Orch-ards, and I plan-ted Trees in them of all Kinds of Fruit.

I made me Pools of Wa-ter; to wa-ter there-with the Wood that bring-eth forth Trees.

LESSON VI.

I gat me Ser-vants and Mai-dens, and had Ser-vants born in my House; al-so I had good Store of great and small Cat-tel, a-bove all that were be-fore me.

I ga-ther'd me al-so Sil-ver and Gold, and the Trea-sure of Kings, and of the Coun-try: I gat me Men sin-gers and Wo-men sin-gers, and the De-lights of the Sons of Men.

So was I great, and did in-crease more than all that were be-fore me in the Ci-ty: al-so my Wis-dom did re-main with me.

LESSON VII.

What mine Eyes did de-sire, I kept not from them; I with-held not my Heart from any Joy;
for

for my Heart did re-joyce in all my La-bour,
and this was the Pro-fit of all my La-bour.

Then I look-ed on all my Works that my
Hands had wrought, and on the La-bour that
I had la-bour'd to do, and be-held all was
vain and vex-ing of Spi-rit, and there was
no Pro-fit un-der the Sun.

And I tur-ned my-felf to be-hold Wif-dom,
and Mad-ness, and Fol-ly; for what can the
Man do that com-eth af-ter the King? E-ven
that which hath been done be-fore.

L E S S O N VIII.

Then I saw that Wif-dom ex-cels Fol-ly,
as far as the Light ex-cels Dark-ness.

The Wise Man's Eyes are in his Head, but
the Fool wal-keth in Dark-ness: And I my-
self did per-cieve al-so, that one E-vent hap-
pens to them all.

Then said I in my Heart; As it hap-pens
to the Fool, so it hap-pens e-ven to me; and
why was I then more wise? Then I said in
my Heart, That this al-so is vain.

There-fore I ha-ted Life, be-cause the Work
that is wrought un-der the Sun is grie-vous
un-to me; for all is vain, and a Trou-ble to
the Spi-rit.

L E S S O N IX.

To all Things there is a Sea-son, and a Time
to e-very Pur-pose un-der the Hea-vens.

A Time to be born, and a Time to die: a
Time

Time to plant, and a Time to pluck up that which is plant-ed.

A Time to kill, and a Time to heal ; a Time to break down, and a Time to build up.

A Time to weep, and a Time to laugh ; a Time to mourn, and a Time to dance.

A Time to get, and a Time to lose ; a Time to keep, and a Time to cast away.

A Time to love, and a Time to hate ; a Time of War, and a Time of Peace.

LESSON X.

What Pro-fit hath he that work-eth, in that where-in he la-bours ?

I have seen the Tra-vail which God hath given to the Sons of Men to be em-ploy'd in it.

He hath made all Things with Beau-ty in his Time.

Al-so he hath set the World in their Heart, so that no Man can find out the Work that God mak-eth from the first to the last.

I know that there is no good in them, but for a Man to re-joice, and to do good in his Life-time.

And al-so that every Man should eat and drink, and en-joy the Good of all his La-bour ; it is the Gift of God.

LESSON XI.

I know that what God doth, it shall be for e-ver : No-thing can be put to it, nor a-ny Thing ta-ken from it : And God doth it, that Men should fear be-fore him.

And

And al-so I saw un-der the Sun the Place of Judg-ment, that the Wick-ed were there : And the Place of Ju-stice, the E-vil was there.

I said in mine Heart : God shall judge the Just and the Un-just ; for there is a Time for e-v'ry Pur-pose, for e-v'ry Work.

I said in my Heart, touch-ing the E-state of the Sons of Men, That God might make them know ; and that they might see, that they them-selves are Beasts.

L E S S O N XII.

For that which doth be-fal the Sons of Men, doth be-fal the Beasts ; e-ven one Thing doth be-fal them both : As the one di-eth, so di-eth the o-ther, yea, all that have one Breath, so that a Man hath No-thing to boast of a-bove a Beast : For all are vain.

All go un-to one Place ; all are of the Dust, and all turn to Dust a-gain.

Who know-eth the Spi-rit of Man that go-eth down-ward to the Earth ?

Where-fore I per-ceive that there is No-thing bet-ter than that a Man should re-joice in his own Works ; for this is his Share : For who shall bring him to see what shall be af-ter him ?

L E S S O N XIII.

So I turn-ed, and thought on all the Men that did op-press their Neigh-bours : And be-hold the Tears of such as were op-press'd, and they had none to com-fort them, and on the Side of those

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that

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that did op-press them there was Pow-er, but they had none to com-fort them.

Where-fore I prai-sed the Dead which are now dead, more than the Liv-ing which are yet a-live.

Yea, bet-ter is he than both they, which hath not yet been, who hath not seen the e-vil Work that is done un-der the Sun.

A-gain I thought on all Tra-vel, and e-v'ry Work, that for this a Man is en-vy'd of his Neigh-bour : This is al-fo vain and vex-ing of the Spi-rit.

L E S S O N XIV.

Then I turn-ed, and saw a vain Thing un-der the Sun.

There is one a-lone, and there is not a Se-
cond ; yea, he hath nei-ther Child nor Bro-
ther, yet there is no End of his La-bour,
nei-ther is his Eye fil-led with Ri-ches, nei-
ther faith he, For whom do I la-bour, and
be-reave my Soul of Good ? This is al-fo
vain ; yea, it is a fore Tra-vel.

Two are bet-ter than One, be-cause they
have a good Re-ward for their La-bour.

For if they fall the One will help up his Fel-
low, but woe to him that is a-lone when he fal-
leth ; for he hath not a Fel-low to help him up.

L E S S O N XV.

Bet-ter is a poor and a wise Child, than an
old and fool-ish King, who will not heark-en
to good Ad-vice. For

For out of Pri-son he com-eth to reïgn ;
where-as al-so he that is born in his King-
dom doth be-come poor.

I thought on all the Li-ving that walk un-
der the Sun, with the se-cond Child that shall
stand up in his Stead.

There is no End of all the Peo-ple, e-ven of
all that have been be-fore them : They al-so that
come af-ter shall re-joice in him : Sure-ly this al-
so is a vain Thing and a Trou-ble to the Spi-rit.

L E S S O N XVI.

The Sleep of the Man that la-bours is sweet
whe-ther he eat lit-tle or much ; but the Wealth
of the Rich will not suf-fer him to sleep.

There is a fore E-vil which I have seen un-
der the Sun, name-ly, Ri-ches kept for the
Own-ers there-of to their Hurt.

But those Ri-ches pe-rish by e-vil Tra-vel :
and he be-gets a Son, and there is No-thing
in his Hand.

As he came forth of his Mo-ther's Womb,
na-ked he shall re-turn, to go as he came :
and he shall take No-thing of his La-bour
which he may car-ry a-way in his Hand.

L E S S O N XVII.

There is an E-vil which I have seen un-der
the Sun, and it is com-mon a-mong Men.

A Man to whom God hath giv-en Ri-ches,
Wealth, and Ho-nour, so that he want-eth No-
thing that his Soul desires, yet God giv-eth

him not Pow-er to eat there-of, but a Stran-ger eat-eth it : This is vain, and it is an e-vil Dis-ease.

If a Man be-get an Hun-dred Chil-dren, and live ma-ny Years, so that the Days of his Years be ma-ny, and his Soul be not fil-led with Good, and al-so that he have none dead : I say, One born be-fore his Time is bet-ter than he.

For he com-eth in with Vain-ness, and de-parts with Dark-ness, and his Name shall be co-ver'd with Dark-ness.

L E S S O N XVIII.

A good Name is bet-ter than choice Oint-ment ; and the Day of One's Death than the Day of One's Birth.

It is bet-ter to go to the House of Mourn-ing, than to go to the House of Feast-ing :

For that is the End of all Men, and the Liv-ing will lay it to his Heart.

Sor-row is bet-ter than Laugh-ter : For by the Sad-ness of the Looks the Heart is made bet-ter.

The Heart of the Wise is in the House of Mourn-ing ; but the Heart of Fools is in the House of Mirth.

It is bet-ter to hear the Re-buke of the Wise, than for a Man to hear the Songs of Fools.

L E S S O N XIX.

Wis-dom strength-neth the Wise, more than ten migh-ty Men which are in the Ci-ty.

For

For there is not a just Man up-on Earth ;
that doth Good, and sin-neth not.

Al-so take no Heed un-to all Words that are
spo-ken ; lest thou hear thy Ser-vant curse thee.

For of-ten al-so thine own Heart know-eth
that thou thy-self like-wise hast cur-sed o-thers.

All this I have pro-ved by Wis-dom, I said,
I will be wise, but it was far from me.

That which is far off, and ve-ry deep, who
can find it out ?

LESSON XX.

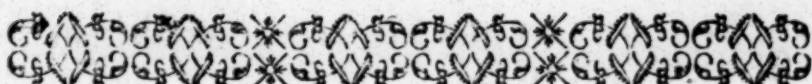
I did ap-ply mine Heart to know, and to
search, and to seek out Wis-dom, and the
Rea-son of Things ; and to know the E-vil
of Fol-ly and Mad-ness.

And I find more bit-ter than Death, the
Wo-man whose Heart is Snares and Fet-ter,
and her Hands as Bands : Who-so pleas-eth
God shall e-scape from her, but the Sin-ner
shall be ta-ken by her.

Be-hold this I have found (saith the Preach-
er) count-ing one by one, to find out the Ac-
count.

Which yet my Soul seek-eth, but I find
not ; One Man a-mong a Thou-sand have I
found, but a Wo-man a-mong all those have
I not found.

*Wisdom, the greatest Blessing from above,
Sent to Mankind by GOD in his great Love,
Direc-ts the Youth to Knowledge, then to Peace,
So leads to solid Joys that never cease.*



TRISSYLLABLES:

O R,

Words of *Three Syllables* divided according to the *Rules* for *Spelling*.

N. B. The *Accent* is on the *First Syllable*, if not mark'd otherwise.

A		
A -bàn-don	ad-ju-tant	an-chò-vy
ab-di-cate	ad-mò-nish	an-ci-ent
a-bò-lish	ad-vàn-tage	a-ni-mate
a-bòr-tive	ad-ver-tise	ap-pà-rel
ab-so-lute	ad vo-cate	ap-per-tain
ab-sti-nence	ad-vòw-son	ap-pe-tite
a-bùn-dance	a ^f -fa-ble	ap-pre-hènd
ac-ci-dent	a-gò-ny	ap-prèn-tice
ac-còm-plish	a-la-mòde	a-ra-ble
ac-cu-rate	al-der-man	ar-chi-tect
ac-cù-stom	a-li-en	ar-gu-ment
ac-know-ledge	al-mìgh-ty	ar-mo-ry
ac-qui-èsce	am-buf-càde	ar-ro-gant
ac-ti-on	a-mi-ty	ar-te-ry
ad-jà-cent	a-mo-rous	ar-ti-choke
	an-ce-flor	ar-ti-cles

af-faf-fin
af-fem-ble
af-fu-rance
a-ftò-nifh
a-fun-der
a-tòne-ment
at-tòr-ney
at-tri-bute
a-va-rice
au-di-ble
au-di-ence
au-di-tor
au-gu-ry
au-thèn-tick
au-tho-rife
ax-i-om

B

Bal-cò-ny
bar-ba-rous
bar-ri-fter
ba-fti-on
bat-che-lor
be-ne-fit
boi-fte-rous
bra-và-do
bre-vi-ty
bri-be-ry
bri-gan-tine
bul-li-on
bur gla-ry
bu-ri-al
bu-fi-nefs

C

Ca-bi-net
cal-cu-late
ca-pi-tal
cap-ti-ous
car-di-nal
car-pen-ter
car-ri-age
car-ri-on
ca-fu-al
ca-fu-ift
ca-ta-logue
ca-te-chifm
ca-thè-dral
ca-val-cade
ca-val-ry
ca-ve-at
cau-ti-on
ce-le-brate
cen-tu-ry
cer-ti-fy
chàm-pi-on
cha-rac-ter
cha-pi-ter
cha-ri-ot
cha-ri-ty
chi-val-ry
cin-na-mon
cir-cum-cife
cir-cum-fcribe
ci-ti-zen
ci-ta-del

clan-de-ftine
cla-ri-fy
cle-men-cy
coc-a-trice
co-di-cil
cog-ni-zance
co-hè-rent
co-lo-nel
col-lo-quy
co-me-dy
co-mi-cal
com-pa-ny
com-pe-tent
com-pli-ment
con-cu-bine
con-fe-rence
con-fi-dence
con-fif-cate
con-gru-ous
con-jec-ture
con-ju-gal
con-fci-ence
con-fe-crate
con-fe-quence
con-fì-der
con-fò-nant
con-fta-ble
con-fti-tute
con-ti-nent
con-ti-nue
con-tra-ry
con-tri-bute

co-pi-ous	de-di-cate	di-o-cess
co-pu-late	de-fi-ance	dis-an-nul
cor-di-al	de-i-ty	dis-à-ster
cord-wain-er	de-li-cate	dis-cì-ple
cor-mo-rant	de-lin-quent	dis-ci-pline
co-ro-ner	de-li-ver	dis-cò-ver
cor-po-ral	de-mò-lish	dis-sèm-ble
cor-pu-lent	de-mòn-strate	dis-si-pate
cor-re-spònd	de-ni-zen	dis-so-lute
cor-rò-live	de-pòrt-ment	dis-so-nant
co-ve-nant	de-pre-cate	di-stin-guish
coun-te-nance	de-pu-ty	di-ùr-nal
coun-ter-feit	de-ro-gate	do-ci-ble
cour-te-ous	de-so-late	do-cu-ment
cow-ar-dice	de-spe-rate	do-mè-stick
cre-di-ble	de-sti-ny	do-mi-nèer
cri-mi-nal	de-sti-tute	do-na-tive
cro-co-dile	de-struc-tive	du-bi-ous
cru-ci-fy	de-tèr-mine	dul-ci-fy
cru-di-ty	de-tri-ment	dul-ci-mer
cu-bi-cal	de-vi-ate	dun-ge-on
cu-cum-ber	di-a-dem	du-pli-cate
cul-pa-ble	di-a-lect	du-ra-ble
cul-ti-vate	di-a-logue	E
cu-ri-ous	di-a-mònd	E-bo-ny
cu-shi-on	di-a-per	e-di-fy
cu-sto-dy	di-a-ry	e-du-cate
D	dis-fi-cult	e-le-gant
Dal-li-ance	dis-si-dent	e-le-ment
dam-ni-fy	dig-ni-ty	e-le-phant
de-càn-ter	di-li-gence	e-le-vate
de-cò-rum	di-mi-nish	e-lè-ven

e-lo-quent
em-bar-go
em-baf-fy
em-bèz-zle
em-bròi-der
e-mèr-gent
e-me-rod
e-mi-nent
em-pe-ror
em-pha-sis
e-mu-late
e-nà-mel
e-nà-mour
en coùn-ter
en-deà-vour
e-ne-my
e-ner-gy
e-ner-vate
en-mi-ty
e-nòr-mous
en-sàm-ple
en-ter-prise
en-ter-tàin
en-vi-ron
e-pi-cure
e-pli-ble
e-qui-nox
e-qui-page
e-qui-ty
e-spoù-sal
e-stàb-lish
e-sti-mate

e-tèr-nal
e-ven-ing
e-ve-ry
e-vi-dence
ex-à-mine
ex-àm-ple
ex-cre-ment
ex-e-cute
ex-er-cise
ex-hi-bit
ex-òr-cist
ex-pi-ate
ex-pli-cate
ex-qui-site
ex-ta-fy
ex-tèr-nal
ex-tin-guish
ex-tir-pate
ex-trin-sick

F

fa-bu-lous
fac-ti-on
fa-cul-ty
fal-la-cy
fa-mi-ly
fan-tà-stick
fa-shi-on
fe-al-ty
fe-sti-val
fic-ti-on
fi-li-al
fir-ma-ment

D 5

fi-stu-la
fop-pe-ry
for-ge-ry
for-ti-fy
frau-du-lent
fu-gi-tive
func-ti-on
fu-ne-ral
fur-ni-ture
fur-ri-er

G

Gal-le-ry
gar-ri-son
ge-ne-ral
ge-ne-rous
ge-nu-ine
glo-ri-ous
glu-ti-nous
gor-ge-ous
go-vern-ment
gra-ci-ous
gra-du-al
gra-nà-do
gra-ne-ry
gra-ti-tude
gra-vi-ty
gre-na-dier
gut-tu-ral

H

Hand-ker-chief
har-bin-ger
har-mo-ny

ha-

ha-sli-ly	im-pò-stor	in-tri-cate
ha-zard-ous	im-po-tent	in-trin-sick
he-re-sy	im-pre-cate	in-và-lid
he-ri-tage	im-pu-dence	in-veì-gle
hi-de-ous	in-car-nate	i-vo-ry
hi-sto-ry	in-chant-ment	K
ho-mi-cide	in-ci-dent	Ka-len-dar
ho-mi-ly	in-cùm-bent	kil-der-kin
ho-ne-sly	in-dìct-ment	L
hor-ri-ble	in-di-gent	La-by-rinth
hy-po-crite	in-fa-my	la-i-ty
J	in-fèr-nal	lar-ce-ny
Je-o-par-dy	in-fi-nite	la-ti-tude
je-su-ite	in-flu-ence	lau-da-ble
jo-cu-lar	in-hè-rent	lea-che-rous
jo-vi-al	in-hè-rit	le-ga-cy
ju-bi-lee	in-no-cent	le-gi-ble
ju-sti-fy	in-si-pid	le-gi-on
I	in-so-lent	le-ni-ty
I-dè-a	in-sti-tute	le-pro-sy
i-di-om	in-sti-gate	le-ve-ret
i-di-ot	in-stru-ment	le-vi-ty
ig-no-rant	in-tel-lect	li-be-ral
il-lù-strate	in-ter-cèpt	li-ber-tine
im-bèl-lish	in-ter-course	li-ber-ty
i-mi-tate	in-tèr-nal	lieu-tè-nant
im-mi-nent	in-ter-pose	lo-ga-rithm
im-ple-ment	in-ter-pret	lon-gi-tude
im-pli-cite	in-ter-val	lot-te-ry
im-pòr-tant	in-ter-view	loy-al-ty
im-por-tune	in-tè-state	lu-mi-nous
im-pòst-hume	in-ti-mate	lu-na-cy

lu-sci-ous	mil-li-on	nul-li-ty
M	mi-ne-ral	nu-me-rous
Mac-ca-roon	mi-ni-ster	nun-ne-ry
ma-ce-rate	mi-ra-cle	nup-ti-al
ma-ga-zine	mis-chièv-ous	nur-se-ry
ma-gi-strate	mi-se-ry	nu-tri-ment
mag-ni-fy	mi-ti-gate	O
ma-je-fty	mo-de-rate	Ob-du-rate
ma-lig-nant	mol-li-fy	o-bei-sance
ma-ni-fest	mo-nu-ment	ob-se-quy
ma-ni-fold	mo-ti-on	ob-so-lete
man-si-on	move-a-ble	ob-sta-cle
ma-nu-al	moun-te-bank	ob-sti-nate
ma-nu-script	mul-ti-ply	ob-vi-ate
mas-que-rade	mul-ti-tude	oc-cu-py
ma-ri-ner	mu-ta-ble	o-ce-an
ma-ri-time	mu-ti-ny	o-cu-lar
mar-jo-ram	mu-tu-al	o-di-ous
mar-ri-age	my-ri-ad	of-fer-ing
mar-ma-lade	my-ste-ry	of-fi-cer
mar-ti-al	N	o-mi-nous
mas-cu-line	Nar-ra-tive	o-ni-on
mas-sa-cre	na-ti-on	o-pe-rate
me-chà-nick	na-tu-ral	op-pò-nent
me-di-ate	na-vi-gate	op-po-site
me-lo-dy	neg-li-gence	op-près-sor
me-mo-ry	night-in-gale	o-ra-cle
men-di-cant	noc-tùr-nal	o-ra-tor
me-ni-al	no-mi-nate	o-ri-fice
men-ti-on	no-ta-ble	or-di-nance
mes-sen-ger	no-ta-ry	or-na-ment
mi-li-tant	no-vel-ty	or-tho-dox

P		
Pa-ci-fy	pe-nu-ry	po-ver-ty
pa-ge-ant	pe-ri-lous	prac-ti-cal
pal-li-ate	per-ju-ry	pre-àm-ble
pa-pa-cy	per-ma-nent	pre-ce-dent
pa-ra-ble	per-pe-trate	pre-ci-ous
pa-ra-dise	per-qui-site	pre-ci-pice
pa-ra-dox	per-se-cute	pre-ju-dice
pa-ra-graph	per-se-vère	pre-la-cy
pa-ral-lel	per-ti-nent	pre-fi-dent
pa-ra-moût	pe-ſti-lence	pre-va-lent
pa-ra-phraſe	pe-tu-lant	pre-vi-ous
pa-ra-site	pha-ri-ſee	pri-mi-tive
par-ri-cide	pi-ge-on	prin-ci-pal
pa-ri-ty	pi-e-ty	prin-ci-ple
par-ti-al	pil-gri-mage	pri-ſo-ner
par-ti-cle	pin-na-cle	pri-vi-lege
paſ-ſen-ger	pi-ti-ful	pri-vi-ly
paſ-fi-on	plen-te-ous	pro-ba-ble
paſ-ſo-ver	po-è-tick	pro-bi-ty
pa-ſto-ral	po-li-cy	pro-di-gy
pa-tér-nal	po-ly-gon	pro-ſli-gate
pa-ti-ence	po-mà-tum	pro-ge-ny
pa-tri-arch	pome-grà-nate	pro-hi-bit
peace-a-ble	pon-de-rous	pro-pa-gate
pe-di-gree	po-pe-ry	pro-phe-cy
pe-li-can	po-pu-lace	pro-ſe-cute
pe-nal-ty	por-ti-on	pro-ſe-lyte
pen-du-lum	port-màn-teau	pro-ſti-tute
pe-ne-trate	por-trài-ture	pro-te-ſtant
pe-ni-tent	po-fi-tive	pro-ven-der
pen-te-coſt	poſ-fi-ble	psal-mo-dy
	po-ten-tate	psal-te-ry

pub-

pub-li-can	re-cre-àte	ru-di-ment
pu-if-sant	rec-ti-fy	ru-mi-nate
pul-ve-rize	rec-to-ry	ru-fti-cal
punc-tu-al	re-gen-cy	S
pu-ri-fy	re-gi-cide	Sab-ba-oth
pu-ri-tan	re-gi-ment	fa-cra-ment
pu-ri-ty	re-gi-on	fa-cri-fice
pu-tri-fy	re-gi-fter	fa-cri-lege
py-ra-mid	re-gu-lar	fa-la-ry
Q	re-im-bùrfe	fanc-ti-fy
Qua-dràn-gle	re-in-force	fanc-ti-on
qua-drù-ple	re-lìn-quish	fa-ti-ate
qua-li-fy	re-me-dy	fa-tif-fy
qua-li-ty	re-mèm-ber	fa-vi-our
quan-da-ry	re-plè-nish	fa-vou-ry
quan-ti-ty	re-pre-hènd	fchif-ma-tick
que-fti-on	re-pri-mànd	fcor-bu-tick
quint-ef-fence	re-pro-bate	fcor-pi-on
quo-ti-ent	re-qui-em	fcru-ti-ny
R	re-qui-fite	fcul-li-on
Ra-di-ant	re-sèm-ble	fcru-pu-lous
ra-di-cal	re-fi-due	fec-ti-on
ra-di-us	re-fplèn-dent	fe-cu-lar
ra-pi-er	re-ti-nue	fe-ni-or
ra-ri-ty	re-tro-grade	fen-fu-al
re-al-ly	re-vè-nue	fen-fi-ble
re-cèiv-ed	re-ve-rence	fe-pa-rate
re-col-lèct	re-ve-rend	fe-pul-chre
re-com-mènd	ri-bal-dry	fe-què-fter
re-com-penfe	ri-di-cule	fe-ri-ous
re-con-cile	righ-te-ous	fer-vi-tor
re-cò-ver	ri-vu-let	fe-ve-ral

fig-ni-fy	tar-pàu-lin	va-li-ant
fi-mi-le	te-di-ous	va-ni-ty
fin-gu-lar	tem-pe-rance	va-ri-ous
fi-ni-ster	tem-po-ral	ve-he-ment
fi-tu-ate	ten-den-cy	ven-di-ble
flip-pe-ry	ter-ri-ble	ve-ne-ry
fol-di-er	te-sta-ment	ven-ge-ance
for-ce-ry	te-sti-fy	ve-ni-al
spa-ni-el	the-o-ry	ve-ni-son
spe-ci-men	ti-mo-rous	ve-ri-ly
spec-ta-cle	ti-tu-lar	vice-gè-rent
spec-tà-tor	to-bac-co	vi-ci-ous
spu-ri-ous	to-gè-ther	vic-to-ry
sta-ti-on	to-le-rate	vic-tu-als
stig-matize	trac-ta-ble	vi-gi-lant
sto-ma-cher	tra-ge-dy	vi-go-rous
stra-ta-gem	tran-spà-rent	vi-li-fy
stre-nu-ous	trea-che-rous	vil-la-ny
fur-ro-gate	tri-bù-nal	vin-di-cate
fu-ste-nance	tri-vi-al	vi-ne-gar
fy-ca-more	tu-na-ble	vi-o-late
fy-co-phant	tur-bu-lent	vi-o-lence
fyl-la-ble	tur-pen-tine	vi-o-lin
fyl-lo-gism	tym-pa-ny	vi-rà-go
fym-pa-thy	ty-pi-cal	vir-gi-nals
fy-na-gogue	ty-ran-ny	vi-fi-ble
T	V	vi-fi-on
Ta-bu-lar	Va-can-cy	vi-tri-ol
ta-cit-ly	va-cu-um	vo-la-tile
tan-ta-lize	va-ga-bond	vo-lun-tier
ta-pe-stry	va-ga-ry	vo-ta-ry

U	u-su-al	whim-si-cal
Uſ-ti-mate	u-sur-per	wil-der-ness
unc-ti-on	u-su-ry	won-der-ful
un-é-qual	u-ten-sil	wor-thi-ly
un-fèign-ed	ut-ter-rance	wrong-ful-ly
un-gòd-ly	ut-ter-most	Y
un-hò-ly	W	Ye-ſter-day
un-jùſt-ly	Wag-ge-ry	yoke-fel-low
u ni-corn	wag-go-ner	youth-ful-ly
u ni-ty	wan-ton-ness	
u-ni-verſe	war-ri-or	Z
un-kind-ness	wa-ver-ing	Zea-lòuſ-ly
un-leàrn-ed	wed-nes-day	zo-di-ack



Twenty Easy Lessons taken out of the Psalms, in Words not exceeding Three Syllables, divided according to Rule.

LESSON I.

Pſ. **H**EAR my Law, O my People : In-
78. **H**cline your Ears unto the Words of
my Mouth.

I will open my Mouth in a Pa-ra-ble, I will
declare hard Sen-ten-ces of old.

Which we have heard and known ; and
such as our Fathers have told us.

That we should not hide them from the Chil-
dren of the Ages to come, but to shew the Hò-
nour

nour of the Lord, his mighty and wonderful Works that he hath done.

He made a Co-ve-nant with *Jacob*, and gave *If-ra-el* a Law, which he com-mand-ed our Fore-fa-thers to teach their Children.

That those that follow him might know it; and the Children which were yet unborn.

LESSON II.

To the Intent that when they came up, they might shew their Children the same.

That they might put their Trust in God, and not to forget the Works of God, but to keep his Com-mand-ments.

And not to be as their Fore-fa-thers, a faithless and stubborn People, who set not their Heart aright, and whose Spirit cleaveth not sted-fast-ly unto God.

Like as the Children of *E-phra-im*, who being har-naf-sed and car-ry-ing Bows, turned themselves back in the Day of Battle.

They kept not the co-ve-nant of God, and would not walk in his Laws.

But forgot what he had done, and the wonderful Works that he hath shewed for them.

LESSON III.

Mar-vel-lous Things did he in the Sight of our Fore-fa-thers in the Land of *Egypt*, even in the Field of *Zoan*.

He

He di-vi-ded the Sea; and let them go through; he made the Waters to stand on an Heap.

In the Day-time he also led them with a Cloud, and all the Night through with a Light of Fire.

He clave the hard Rocks in the Wil-der-ness, and gave them Drink thereof, as it had been out of the Deep.

He brought Water out of the stony Rock, so that it gushed out like Rivers.

Yet for all this they sinned yet more against him; and pro-vo-ked the most High in the Wil-der-ness.

L E S S O N IV.

They tempted God in their Hearts, and re-qui-red Meat for their Lust.

They spake against God also, saying, Shall God prepare a Table in the Wil-der-ness?

He smote the stony Rock indeed, that the Water gushed out, and the Stream flowed withal; but can he give Bread also, or provide Flesh for his People?

When the Lord heard this, he was wroth, so that the Fire was kindled in *Jacob*; and there came up heavy Dis-plea-sure against *If-ra-el*.

Because they be-liev-ed not in God; and put not their Trust in his Help.

So he com-man-ded the Clouds above, and o-pe-ned the Doors of Heaven.

LESSON V.

He rained down Manna also upon them for to eat, and gave them Food from Heaven.

So Man did eat Angels Food; for he sent them Meat enough.

He caused the East Wind to blow under Heaven; and through his Power he brought in the South-west Wind.

He rained Flesh upon them as thick as Dust, and sea-ther-ed Fowls like as the Sand of the Sea.

He let it fall among their Tents, even round about their Dwelling.

So they did eat and were filled, for he gave them their own Desire; and did not disappoint them of their Lust.

LESSON VI.

But while the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and slew the weal-thi-est of them; yea, and smote down the chosen Men that were in *Is-ra-el*.

But for all this they sinned yet more, and be-liev-ed not in his won-der-ous Works.

Therefore their Days did he consume in Va-ni-ty, and their Years in Trouble.

When he slew them they sought him; and turned them early, and en-qui-red after God.

And

And they re-mem-bred that God was their Strength, and that the Most High was their Re-deem-er.

But yet they did but flatter him with their Mouths; and dis-sem-ble with him in their Tongues.

LESSON VII.

For their Heart was not whole with him; neither did they con-ti-nue stedfast in his Co-ve-nant.

But he was so mer-ci-ful that he forgave their Misdeeds, and de-stroy-ed them not.

Yea, many a Time turned he his Wrath away, and would not suffer his whole Dis-plea-sure to arise.

For he did con-si-der that they were but Flesh; and that they were even as a Wind, that passeth away, and cometh not again.

Many a Time did they provoke him in the Wil-der-ness, and grieved him in the Desert.

They turned back, and tempted God, and moved the Holy One in *Is-ra-el*.

LESSON VIII.

They thought not of his Hand, and of the Day when he did de-li-ver them from the Hand of the E-ne-my.

How he had wrought his Mi-ra-cles in *Egypt*, and his Wonders in the Field of *Zoan*.

He

He turned their Waters into Blood, so that they might not drink of the Rivers.

He sent Lice among them, and devoured them up; and Frogs to destroy them.

He gave their Fruit unto the Worms, and their Labour unto the Grass-hopper.

He destroyed their Vines with Hail Stones, and their Mulberry Trees with the Frost.

LESSON IX.

He smote their Cattle also with Hail Stones, and their Flocks with hot Thunderbolts.

He cast upon them the Greatness of his Wrath, Anger, Displeasure and Trouble, and sent evil Angels among them.

He made a Way to his Hatred, and spared not their Soul from Death; but gave their Lives over to the Pestilence.

He smote all their First-born in *Egypt*, the most principal and mightiest in the Dwellings of *Ham*.

But as for his own People, he led them forth like Sheep; and carried them in the Wilderness like a Flock.

He brought them out safely, that they should not fear; and did overwhelm the Enemies with the Sea.

LESSON X.

And brought them within the Borders of his holy Place ; even to the Mountain which he pur-cha-sed with his own Right Hand.

He cast out the Heathen also before them : caused their Land to be di-vi-ded amongst them for an He-ri-tage, and made the Tribes of *If-ra-el* to dwell in their Tents.

So they tempted and dis-plea-sed the most high God, and kept not his Com-mand-ments.

But turned their Back and fell away like their Fore-fa-thers, starting aside like a broken Bow.

For they grieved him with their Hill altars, and pro-vo-ked him to Dis-plea-sure with their I-ma-ges.

When God heard this, he was wroth ; and took fore Dis-plea-sure at *If-ra-el*.

LESSON XI.

So that he forsook the Place in *Sbilob* ; even the Tent that he had pitched among them.

He did de-li-ver their Power into Sla-ve-ry, and their Beauty into the E-ne-my's Hands.

He gave his People over also unto the Sword, and was wroth with his He-ri-tage.

The Fire con-su-med their young Men, and their Maidens were not given in Mar-ri-age.

Their Priests were slain with the Sword ; and there were no Widows to lament for them.

So

So the Lord awaked as one out of Sleep,
and like a Giant re-fresh-ed with Wine.

He smote his E-ne-mies in the hinder Parts,
and put them to great Shame.

L E S S O N XII.

He re-fu-sed the House of *Joseph*, and
chose not the Tribe of *E-phra-im*.

But chose the Tribe of *Judah*; even the
Hill of *Sion*, which he loved.

And there he built his Temple on high;
and laid the Bottom of it like the Ground,
which he hath made for ever.

He chose *David* also his Servant, and took
him away from the Sheepfolds.

As he was fol-low-ing the Ewes great with
young ones he took him; that he might feed
Jacob his People, and *If-ra-el* his He-ri-tage.

So he fed them with a faithful and true
Heart, and ruled them pru-dent-ly with all
his Power.

L E S S O N XIII.

Pf. 81. Sing ye mer-ri-ly unto God our
Strength; Make a chearful Noise unto the
God of *Jacob*.

Take the Psalm, bring hither the Tabret,
the merry Harp with the Lute.

Blow up the Trumpet in the New Moon,
even in the Time ap-point-ed; and upon our
solemn Feast-day.

For this was made a Statute for *If-ra-el*, and
a Law of the God of *Jacob*. This

This he or-dai-ned in *Josepb* for a Witness,
when he came out of *Egypt*, and had heard a
strange Language.

I eased his Shoulder from the Burden; and his
Hands were de-li-ver'd from making the Pots.

L E S S O N XIV.

Thou calledst upon me in Troubles, and I
did de-li-ver thee, and hear thee; what Time
as the Storm fell upon thee.

I proved thee also at the Waters of Strife.

Hear, O my People! and I will assist thee,
O *If-ra-el*! if thou wilt hearken unto me,

There shall no strange God be in thee;
neither shalt thou worship any other God.

I am the Lord thy God, who brought thee
out of the Land of *Egypt*: Open thy Mouth
wide, and I shall fill it.

But my People would not hear my Voice,
and *If-ra-el* would not obey me.

L E S S O N XV.

So I gave them up to their own Hearts Lusts,
and let them follow their own Thoughts.

O that my People would have heark-en-ed
unto me! for if *If-ra-el* had walked in my
Ways,

I should soon have put down their E-ne-mies,
and turned my Hand against their Foes.

The Haters of the Lord should have been
found Liars, but their Time should have en-
du-red for ever.

He

He should have also fed them with the finest Wheat-flour; and with Honey out of the stony Rock should I have sa-tis-fy'd thee.

LESSON XVI.

Pf. 48. O how lovely are thy Dwellings, thou Lord of Hosts!

My Soul hath a Desire and Longing to enter into the Courts of the Lord; my Heart and Flesh rejoice in the living God.

Yea the Sparrow hath found her a House, and the Swallow a Nest where she may lay her Young; even thy Altars, O Lord of Hosts, my King and my God.

Blessed are they that dwell in thy House: They will be always praising thee.

Blessed is the Man whose strength is in thee; in whose Heart are thy Ways.

Who going through the Vale of Mi-se-ry, use it for a Well; and the Pools are filled with Water.

LESSON XVII.

They go from Strength to Strength; and unto the God of Gods ap-pea-reth e-ve-ry one of them in *Sion*.

O Lord God of Hosts, hear my Prayer: hearken, O God of *Jacob*.

Behold, O God our De-fen-der: and look upon the Face of thine A-noint-ed.

For one Day in thy Courts is better than a Thousand.

I had

I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wick-ed-ness.

For the Lord God is a Light and Defence ; The Lord will give Grace and Worship, and no good Thing shall he with-hold from them that live a Godly Life.

O Lord God of Hosts : Blessed is the Man that putteth his Trust in Thee.

L E S S O N XVIII.

Pf. 87. Her Ground-works are upon the holy Hills : The Lord loves the Gates of *Sion* more than the Dwellings of *Jacob*.

Very ex-cel-lent Things are spoken of Thee, thou City of God.

I will think upon *Rahab* and *Ba-by-lon* ; with them that know me.

Behold ye the *Pbi-li-stines* also, and they of *Tyre*, with the *Mo-ri-ans*, lo ! there was he born.

And of *Sion* it shall be re-port-ed, That he was born in her ; and the Most High shall stablish her.

The Lord shall rehearse it, when he writeth up the People, that he was born there.

The Singers also and Trum-pe-ters shall re-hearse ; all my fresh Springs shall be in thee.

L E S S O N XIX.

Pf. 93. The Lord is King, and hath put on glo-ri-ous Ap-pa-rel : The Lord hath put on his Ap-pa-rel, and girded him with Strength.

E

He

He hath made the round World so sure,
that it cannot be moved.

Ever since the World began, hath thy Seat
been pre-pa-red ; Thou art from before the
Be-gin-ning.

The Floods are risen, O Lord ; the Floods
have lift up their Voice : The Floods lift up
their Waves.

The Waves of the Sea are mighty and rage
hor-ri-bly ; but yet the Lord, who dwelleth
on high, is migh-ti-er.

Thy Statutes, O Lord, are very sure ; Ho-
li-ness be-com-eth thine House for ever.

L E S S O N XX.

Pf. 96. O sing unto the Lord a new Song:
O sing unto the Lord all the whole Earth.

Sing unto the Lord and praise his Name :
Be telling of his Glory from Day to Day.

Declare his Honour unto the Heathen ; and
his Wonders unto all People.

For the Lord is great, and cannot wor-thi-
ly be praised ; he is more to be feared than
all Gods.

Glory and worship are before him ; Power
and Honour are in his holy Place.

Ascribe unto the Lord, O ye Kindreds of
the people ; ascribe unto the Lord Worship
and Power.

*All Praise, all Glory, Honour, Majesty,
Let us ascribe unto the TRINITY.*

Words

Words of Four Syllables divided according to Rule.

N. B. The *Accent* is on the *Second Syllable*, if not marked otherwise.

A

A B-bre-vi-ate
a-bi-li-ty

a-ca-de-my
ac-cu-mu-late
ad-di-ti-on
a-dul-te-rate
af-fec-ti-on
af-flic-ti-on
a-la-cri-ty
al-le-ge-ance
am-bas-sa-dor
am-bi-ti-on
a-na-lo-gy
a-na-to-my
a-po-sta-cy
ap-pur-te-nance
ar-bi-tra-ment
ar-ti-cu-late
ar-til-le-ry
af-fas-si-nate
af-fump-ti-on
at-tain-a-ble
at-ten-ti-on
a-vail-a-ble
au-tho-ri-ty

B

Bar-ba-ri-an
bar-ri-ca-do
be-a-ti-fy

be-ne-fi-cence
bi-tu-mi-nous

C

Ca-la-mi-ty
car-na-li-ty
ce-le-ri-ty
cen-so-ri-ous
chi-rur-ge-on
chro-no-lo-gy
cir-cum-fe-rence
ci-ta-ti-on
co-ad-ju-tor
col-la-te-ral
com-men-ta-tor
com-mu-ni-on
con-cep-ti-on
con-cu-pi-scence
con-di-ti-on
con-fa-bu-late
con-gru-i-ty
con-junc-ti-on
con-fi-sto-ry
con-struc-ti-on
con-ten-ti-on
con-ven-ti-on
con-vul-si-on
cor-po-re-al
cor-pu-len-cy
cor-rec-ti-on

cor-ro-bo-rate
cor-rup-ti-on
cos-mo-gra-phy
cre-a-ti-on
cre-du-li-ty

D

Dam-na-ti-on
de-ci-fi-on
de-fi-ci-ent
de-ge-ne-rate
de-jec-ti-on
de-lec-ta-ble
de-li-ci-ous
de-mon-stra-ble
de-po-pu-late
de-pres-si-on
de-ri-fi-on
de-scrip-ti-on
de-ser-tion
de-struc-ti-on
de-trac-ti-on
dex-te-ri-ty
di-a-go-nal
di-a-me-ter
dic-ta-ti-on
dif-fu-si-on
di-gres-si-on
di-men-si-on
di-mi-nu-tive

dis-sec-ti-on
dis-sen-ti-on
di-vi-fi-on
do-mi-ni-on
dox-o-lo-gy

E

E-bri-e-ty
ef-fe-mi-nate
ef-fi-gi-es
e-gre-gi-ous
e-jec-ti-on
e-la-bo-rate
e-lec-ti-on
e-li-gi-ble
e-mas-cu-late
em-pha-ti-cal
en-co-mi-um
en-thu-si-asm
e-nor-mi-ty
e-pis-co-pal
e-qui-vo-cate
er-ro-ne-ous
es-sen-ti-al
e-ter-ni-ty
e-va-cu-ate
e-va-fi-on
e-ven-tu-al
e-vic-ti-on
ex-ac-ti-on
ex-as-pe-rate
ex-em-pla-ry
ex-hi-la-rate
ex-o-ne-rate
ex-or-bi-tant
ex-pan-si-on
ex-pe-di-ate
ex-po-si-tor
ex-tor-ti-on

F

Fa-ci-li-ty
fal-la-ci-ous
fa-mi-li-ar

fan-ta-sti-cal
fer-ti-li-ty
fi-gu-ra-tive
for-mi-da-ble
fru-ga-li-ty
fru-i-ti-on

G

Gen-ti-li-ty
ge-o-gra-phy
ge-o-man-cy
ge-o-me-try
gram-ma-ti-cal
gra-tu-i-ty

H

Ha-ber-ge-on
har-mo-ni-ous
he-te-ro-dox
hi-e-rar-chy
hó-spi-ta-ble
hu-mi-li-ty
hy-per-bo-le

I

Ja-ni-fa-ry
ju-di-ci-ous
il-li-te-rate
il-lu-str-i-ous
im-ma-cu-late
im-me-di-ate
im-mu-ta-ble
im-par-ti-al
im-pe-di-ment
im-pla-ca-ble
im-por-tu-nate
im-po-ve-rish
in-cor-po-rate
in-cu-ra-ble
in-de-li-ble
in-dem-ni-fy
in-fe-ri-or
in-ge-ni-ous
in-ge-nu-ous

i-ni-qui-ty
in-junc-ti-on
in-scrip-ti-on
in-struc-ti-on
in-ten-ti-on
in-va-fi-on
in-ven-ti-on
in-vi-fi-ble
ir-re-gu-lar
ir-re-ve-rent

L

La-bo-ri-ous
le-gi-ti-mate
li-cen-ti-ous
lieu-te-nan-cy
li-ti-gi-ous
lux-u-ri-ous

M

Mag-ni-fi-cence
ma-le-fac-tor
ma-li-ci-ous
ma-the-ma-tick
ma-tri-mo-ny
me-lan-cho-ly
me-lo-di-ous
me-ri-di-an
me-tro-po-lis
mi-li-ta-ry
mu-ni-fi-cence
mu-si-ci-an

N

Nar-ra-ti-on
na-ti-vi-ty
na-vi-ga-ble
ne-ces-si-ty
no-bi-li-ty
no-to-ri-ous

O

O-be-di-ent
ob-jec-ti-on
ob-nox-i-ous

ob-struc-ti-on
oc-ca-fi-on
om-ni-po-tent
om-ni-pré-sent
om-ni-sci-ent
o-pi-ni-on
o-ra-ti-on
or-di-na-ry
o-ri-gi-nal

P

Par-ti-cu-lar
par-ti-ti-on
pe-cu-li-ar
per-fec-ti-on
per-ni-ci-ous
per-pe-tu-al
per-sua-si-on
pe-ti-ti-on
phi-lo-so-phy
phle-bo-to-my
phy-si-ci-an
pol-lu-ti-on
pos-ses-si-on
po-si-ti-on
po-ste-ri-ty
pre-de-sti-nate
pre-he-mi-nence
pre-ro-ga-tive
pre-sump-ti-on
pro-di-gi-ous
pro-por-ti-on

pro-vi-fi-on
punc-ti-li-o
pur-ga-to-ry

Q

Qua-ter-ni-on
quo-ti-di-an

R

Ra-ti-o-nal
re-bel-li-on
re-cep-ti-on
re-flec-ti-on
re-jec-ti-on
re-la-ti-on
re-li-gi-on
re-spon-si-ble
rhe-to-ri-cal
ri-di-cu-lous

S

Sa-cer-do-tal
sa-ga-ci-ty
sal-va-ti-on
sanc-tu-a-ry
se-cre-ta-ry
se-cu-ri-ty
se-di-ti-on
fin-ce-ri-ty
so-bri-e-ty
so-ci-e-ty
sub-jec-ti-on
sub-mis-si-on
sub-scrip-ti-on

sub-trac-ti-on
suf-fi-ci-ent
sta-bi-li-ty
su-pre-ma-cy
sy-no-ny-mous

T

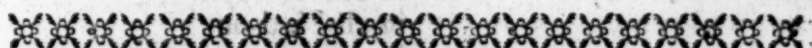
Ta-ber-na-cle
tau-to-lo-gy
te-sti-mo-ny
to-le-ra-ti-on
tra-di-ti-on
tran-quil-li-ty
trans-gres-si-on
tran-sla-ti-on

V

Va-ca-ti-on
ve-ge-ta-ble
ve-ne-ra-ble
ve-ra-ci-ty
ver-mi-li-on
vex-a-ti-on
vi-cif-fi-tude
vi-gi-lan-cy
vi-va-ci-ty
vo-lun-ta-ry
ux-o-ri-ous

W

What-so-e-ver
well-be-lov-ed
where-so-e-ver
who-so-e-ver



Words of Five Syllables.

A

A B-di-cà-ti-on
a-bo-mi-na-ble

ad-mi-ni-strà-tor
a-do-rà-ti-on
af-fa-bì-li-ty

E 3

ag-gra-

ag-gra-va-ti-on
 al-le-gò-ri-cal
 am-bi-gù-i-ty
 a-ni-mo-si-ty
 an-ni-vèr-sa-ry
 an-no-tà-ti-on
 a-po-the-ca-ry
 ap-pa-rì-ti-on
 ap-pre-hèn-si-on
 ap-pro-ba-ti-on
 a-va-rì-ci-ous

B

Be-ne-dic-ti-on
 be-ne-fi-ci-al.

C

Ca-pa-bí-li-ty
 ce-le-brà-ti-on
 ce-re-mò-ni-al
 cir-cu-là-ti-on
 cir-cum-spèc-ti-on
 com-bi-nà-ti-on
 com-mi-nà-ti-on
 com-pre-hèn-si-on
 con-de-scèn-si-on
 con-fe-de-ra-cy
 con-fla-grà-ti-on
 con-fù-ta-ti-on
 con-gre-gà-ti-on
 con-se-crà-ti-on
 con-so-là-ti-on
 con-tem-plà-ti-on
 con-tra-dic-ti-on
 con-ve-ni-en-cy
 co-ro-nà-ti-on
 cor-po-rà-ti-on

D

De-di-cà-ti-on
 de-clà-ra-ti-on
 de-fi-nì-ti-on
 de-mon-strà-ti-on
 de-pri-và-ti-on

di-a-bò-li-cal
 dic-ti-o-na-ry
 dif-fo-lù-ti-on
 di-strì-bù-ti-on
 di-vi-nà-ti-on

E

E-du-cà-ti-on
 elo-cù-ti-on
 e-mu-là-ti-on
 e-nig-mà-ti-cal
 e-pi-dè-mi-cal
 e-sti-mà-ti-on
 ex-e-cù-ti-on
 ex-e-crà-ti-on
 ex-ha-là-ti-on
 ex-pe-dì-ti-on
 ex-pi-à-ti-on
 ex-pla-nà-ti-on
 ex-po-sì-ti-on

F

Fer-men-tà-ti-on
 for-ni-cà-ti-on

G

Ge-ne-rà-ti-on
 ge-ne-rò-si-ty

H

Ha-bi-tà-ti-on
 he-fi-tà-ti-on
 hy-po-crì-ti-cal

I

I-mi-tà-ti-on
 in-car-nà-ti-on
 in-cen-di-a-ry
 in-cli-nà-ti-on
 in-con-ti-nen-cy
 in-di-vì-du-al
 in-qui-sì-ti-on
 in-spi-rà-ti-on
 in-sti-tù-ti-on
 in-sur-réc-ti-on
 in-vi-tà-ti-on

J
Ju-ris-dic-ti-on

L
Li-be-rá-li-ty
li-mi-tá-ti-on

M
Mag-na-ni-mi-ty
me-di-tá-ti-on
me-di-ò-cri-ty
me-tro-pò-li-tan
mo-de-rá-ti-on
mu-ta-bi-li-ty

N
Na-vi-gá-ti-on
nu-me-rá-ti-on

O
Ob-li-gá-ti-on
ob-ser-vá-ti-on
oc-cu-pá-ti-on
o-do-rí-fe-rous
o-pe-rá-ti-on
op-por-tù-ni-ty
or-di-ná-ti-on
o-ten-tá-ti-on

P
Per-pen-di-cu-lar
per-se-cù-ti-on
pos-si-bi-li-ty
pre-pa-ra-ti-on
pre-fer-vá-ti-on

pro-cla-má-ti-on
pro-ro-gá-ti-on
pro-vi-dén-ti-al

Q
Quint-es-sén-ti-al
R

Re-for-má-ti-on
re-pu-tá-ti-on
re-ser-vá-ti-on
re-so-lù-ti-on
re-stau-rá-ti-on
re-sur-rèc-ti-on
re-ve-lá-ti-on

S
Sa-lu-tá-ti-on
sa-tis-fác-ti-on
se-pa-rá-ti-on
fi-tu-à-ti-on
su-per-fí-ci-al
sup-pli-cá-ti-on

T
Te-sti-mò-ni-al
to-le-rá-ti-on
tri-bu-lá-ti-on

V
Ve-ne-rá-ti-on
vi-o-lá-ti-on

U
U-ni-fòr-mi-ty
u-na-ni-mi-ty

Words of Six and Seven Syllables.

A
A B-bre-vi-á-ti-on
A a-bo-mi-ná-ti-on
ac-ce-le-rá-ti-on
ac-com-mo-dá-ti-on
ad-mi-ni-strá-ti-on

aw-ni-hi-lá-ti-on
ar-chi-e-pi-s-co-pal
af-so-ci-á-ti-on

B
Be-a-ti-fi-cá-ti-on

E 4

Ca

C

Ca-pi-tu-là-ti-on
 cir-cum-lo-cù-ti-on
 com-me-mo-rà-ti-on
 com-mu-ni-cà-ti-on
 con-fa-bu-là-ti-on
 con-fe-de-rà-ti-on
 con-sub-stan-ti-à-ti-on
 con-ti-nu-à-ti-on

D

De-li-ne-à-ti-on
 de-no-mi-nà-ti-on
 de-nun-ci-à-ti-on
 de-ter-mi-nà-ti-on
 di-la-pi-dà-ti-on
 dif-fi-mu-là-ti-on

E

E-di-fi-cà-ti-on
 e-ja-cu-là-ti-on
 e-le-e-mò-sy-na-ry
 en-thu-si-à-si-cal
 e-qui-vo-cà-ti-on
 e-va-cu-à-tion
 ex-a-mi-nà-ti-on
 ex-com-mu-ni-cà-ti-on
 ex-pò-stu-là-ti-on
 ex-te-nu-à-ti-on
 ex-tra-òr-di-na-ry

F

For-ti-fi-cà-ti-on
 fruc-ti-fi-cà-ti-on

G

Glo-ri-fi-cà-ti-on
 gra-ti-fi-cà-ti-on

H

He-te-ro-gè-ne-ous
 hu-mi-li-à-ti-on

I

Il-le-gi-ti-ma-cy
 i-ma-gi-nà-ti-on
 in-de-fà-ti-ga-ble
 in-fal-li-bi-li-ty

in-fi-nu-à-ti-on
 in-ter-pre-tà-ti-on
 in-ter-ro-ga-ti-on

M

Ma-the-ma-ti-ci-an
 me-di-ter-rà-ne-an
 mo-di-fi-cà-ti-on
 mor-ti-fi-cà-ti-on
 mul-ti-plicà-ti-on

N

Na-tu-ra-li-zà-ti-on

O

O-be-di-èn-ti-al

P

Pa-ci-fi-cà-ti-on
 pre-de-si-nà-ti-on
 pro-cra-si-nà-ti-on
 pro-nun-ci-à-ti-on
 pro-pi-ti-à-ti-on
 pu-ri-fi-cà-ti-on
 pu-fil-la-ni-mi-ty

Q

Qua-li-fi-cà-ti-on

R

Ra-ti-fi-cà-ti-on
 re-con-ci-li-à-ti-on
 re-ge-ne-rà-ti-on
 re-nun-ci-à-ti-on
 re-pre-sen-tà-ti-on
 re-ta-li-à-ti-on

S

Sanc-ti-fi-cà-ti-on
 sig-ni-fi-cà-ti-on
 so-lem-ni-zà-ti-on
 su-per-nu-me-rà-ti-on

T

Trans-fi-gu-rà-ti-on
 tran-sub-stan-ti-à-ti-on

U

Un-cir-cum-ci-si-on
 un-con-sci-ò-na-ble
 u-ni-ver-sà-li-ty



Twenty Lessons taken from the Historical Part of the Old Testament, in Words not exceeding Three Syllables.

The INTRODUCTION.

THE Old Testament contains the Writings of Moses and the Prophets, wherein the wonderful Works of GOD in the Creation and Preservation of the World are fully displayed.

It likewise shews the abundant Mercy and Goodness of GOD towards them that trust in him ; and has many Types and Predictions of the great Love of the FATHER in sending the SON to redeem Mankind from Sin and Death.

The Creation of the WORLD.

LESSON I.

IN the Beginning God created the Heaven and the Earth.

And the Earth was without Form, and void, and Darkness was upon the Face of the Deep : And the Spirit of God moved upon the Waters.

And God said, Let there be Light ; and there was Light.

And God saw the Light, that it was good ; and God divided the Light from Darkness.

And God called the Light Day; and the Darkneſs he called Night.

And God created the Heaven and the Earth, and the Sea; and all things that are therein.

In the Heavens he made the Sun, the Moon, and the Stars.

In the Earth, the Birds, the Beaſts, and every living Thing: And the Trees, the Herbs, and all Things fit for Uſe and Food.

On M A N.

LESSON II.

And God created Man in his own Likeneſs, Male and Female; and bleſſed them, and ſaid unto them: Be fruitful and multiply, and replenish the Earth, and ſubdue it.

And God gave them Power over the Fowls of the Air, the Beaſts of the Field, and the Fiſhes of the Sea, and every Thing that moveth.

And all this great Work God did perform, by his great Power, in ſix Days.

And when he beheld every Thing that he had made, he was pleaſed therewith; and ſaid, All was very good.

Thus the Heaven and the Earth were finiſh'd, and all the Hoſt of them.

And on the Seventh Day he reſted from all his Work, and bleſſed the Seventh Day, becauſe he reſted on it.

On M A N's Fall.

LESSON III.

The Lord God planted a Garden Eaſtward in *Eden*, and put the Man and Woman whom he had made into it.

And he ſaid unto them: Of every Tree of the Garden ye may eat freely; but of the Tree of Knowledge of Good and Evil ye ſhall not eat of it, leſt ye die.

But that old Serpent the Devil, who envied the Happineſs of Man, did tempt and overcome the Woman, and by her the Man: So that they took of the Fruit, and did eat of it, to the Ruin of themſelves, and all that ſucceeded them.

Thus they whom God just before had pronounced Good became Evil ; and were driven out of that pleasant Place, to procure their Food by the Sweat of their Face, and the Labour of their Hands.

Thus Evil and Misery came into the World by Means of Man's great Enemy, the Devil ; who like a roaring Lion has ever since gone about seeking whom he may devour.

On Cain and Abel.

LESSON IV.

As a Consequence of Sin, Death entered into the World, to thrust Man out of it.

God gave *Adam* and *Eve* two Sons, *Cain* and *Abel* : *Cain* was employed in tilling the Ground, and *Abel* in keeping of Sheep.

Abel pleased God, but *Cain* did not : Therefore God had Respect unto *Abel* and his Offering, but unto *Cain* he had not.

Whereupon *Cain* being angry, slew *Abel*, his Brother ; and by that Means brought the grievous Curse of God on himself.

Thus Anger and Malice, stirred up by the Devil, made Way for the greatest of Evils, Death ; which from that Time hath triumphed over Mankind, and will be the Portion of us all.

Of Noah and the Flood.

LESSON V.

And it came to pass that Men did multiply on the Earth ; and their Wickedness was so great in the Sight of the Lord, that it grieved him that he had made Man on the Earth.

Therefore God made a Flood of Waters, and destroyed them all, except *Noah* and his Family ; who were saved in an Ark, made by the Command of the Almighty.

But God in the midst of Judgment remembered Mercy ;

He caused the Waters to abate from off the Earth, and promised never to destroy every living Thing again.

And this Promise he confirmed by the Rainbow, saying, I do set my Bow in the Clouds ; and it shall be a Token of the Covenant between me and the Earth : and the Waters shall no more become a Flood to destroy all Flesh.

On the Building of Babel.

LESSON VI.

And it came to pass after the Flood, that *Noah*, and his Family multiplied in the Earth, and became a great People ; and they were all of one Language and one Speech.

And they agreed together to build a City, and a Tower, whose Top should reach to Heaven, that so they might be preserved from the Waters, if God should send another Flood on the Earth.

This Contrivance did move God to divide their Language, and confound their Speech ; that they could not understand one another.

So the Lord scattered them abroad upon the Face of all the Earth. Therefore the Name of the Place was *Babel*, because the Lord did there confound the Language of all the Earth.

On Abraham.

LESSON VII.

In Process of Time a Man was born in the World, whose Name was *Abram*, but God called him *Abraham* : He had a Wife whose Name was *Sarai*, but God called her *Sarah*.

And God made a Covenant with *Abraham* to give him the Land of *Canaan*, and to his Seed after him.

And in his Old Age he gave him a Son, whose Name was *Isaac*.

Abraham was a good Man ; and God loved him, and appeared to him : He also sent his Angels unto him, and mightily blessed him.

He was very rich, and he became a very great Man in the Earth ;

Earth; he pleased God, and God did greatly reward him: He believed in God, and put his Trust in him; therefore he is called, *the Father of the Faithful.*

Of Lot, and of Sodom and Gomorrah.

LESSON VIII.

Abraham had a Kinsman, whose Name was Lot, who dwelt in Sodom.

But the Men of Sodom were very wicked, and exceeding sinful in their Ways: And the Lord rained upon them Brimstone and Fire out of Heaven.

Thus he destroyed Sodom and Gomorrah, and all the Country round about them: For the Wickedness of the People that dwelt in them.

And Lot's Wife was turned into a Pillar of Salt; because she looked behind her contrary to the Command of the Lord.

But God remembered Abraham, and sent Lot out of the Overthrow, when he destroyed the Cities in which Lot dwelt.

Thus though Vengeance follows the Wicked, to destroy them from off the Earth, yet the Just shall be saved from the Evil.

On Abraham's Offering up his Son.

LESSON IX.

Abraham was an hundred Years old when his Son Isaac was born: And the Child grew, and God blessed him.

And God did tempt Abraham, and commanded him to go a long Journey to the Land of *Moriah*; and to offer up his Son there for a Burnt-Offering.

He therefore rose up early in the Morning, and went with Isaac to the Place: He bound his Son, and laid him on the Altar; he stretched forth his Hand, and took the Knife to slay him.

Then the Angel of the Lord called unto him out of Heaven, and said: Lay not thine Hand upon the Lad, neither do

do any thing unto him : For I know thou fearest God, because thou hast not with-held thy only Son from him.

By myself have I sworn (saith the Lord) that in blessing I will bless thee, and thy Seed shall be as the Stars of Heaven : And in thee shall all the Families of the Earth be blessed, because thou hast obeyed my Voice, in not withholding thy only Son from me.

On Isaac and Rebekah.

LESSON X.

And *Abraham* was old, and the Lord had blessed him in all Things : and he called his chief Servant of his House, and sent him to his Father's Kindred, to take a Wife for his Son *Isaac*.

And the Servant came to a Well of Water, and prayed unto the Lord, That the Damsel whom he should ask to set down her Pitcher, that he might drink, and she should say, *Drink, and I will draw Water that thy Camels may drink also*, might be she that God had appointed for his Master's Son.

And so it happened ; for *Rebekah* came to the Well, and performed what he had requested ; and she went with him, and became *Isaac's* Wife, and he loved her.

Thus God blesteth them that put their Trust in him.

On Jacob and Esau.

LESSON XI.

Isaac had two Sons, *Esau* the first-born, and *Jacob* the younger.

Esau was a cunning Hunter, a Man of the Field ; and *Jacob* was a plain Man, dwelling in Tents.

Isaac loved *Esau*, because he did eat of his Venison ; but *Rebekah* loved *Jacob*.

Jacob taking Advantage of *Esau's* Need, for a Trifle bought his Birthright ; and afterwards, by Falsity and Deceit, got his Father's Blessing from him.

Rebekah his Mother, who assisted and promoted this evil Action, had but small Comfort from it ; and *Jacob* being sent from

from home, endured much Labour and Trouble for twenty Years.

Esau could not forget the Hurt *Jacob* had done him, and therefore at his Return, he went out against him with four Hundred Men.

But God turned his Anger into Love; and instead of hurting, he dealt kindly with him.

Yet God disliketh such Proceedings; for he needs no wicked Means to accomplish his good Designs.

On Joseph.

LESSON XII.

Jacob had twelve Sons; of whom *Joseph* was the youngest but one.

Jacob loved *Joseph* more than all his Children, because he was the Son of his Old-age: But this Love of his Father drew on him the Hatred of his Brethren; there being but few Children who are pleased with a less Share of their Parents Love than their Brother has.

Therefore they sold him into *Egypt*, where he became a Bond-servant; and was evil treated only because of his innocent and upright Dealing.

But at length the King sent and did deliver him: He made him Ruler of the whole Kingdom.

Because the Wisdom of God was in Him: And he had Knowledge of the Will of the most High.

He expounded the Dream of *Pharaoh*, which all the Wise Men of the Land of *Egypt* could not; and by that Means saved his Life from Misery.

Israel goes into Egypt.

LESSON XIII.

Joseph being advanced in the Land of *Egypt*, there happened a grievous Famine in the Land, and the Land of *Canaan* where *Israel* dwelt.

And *Joseph's* Brethren went down into *Egypt* to buy Food:

Food: Joseph knew them, but they knew not him, till he made himself known unto them.

Then sent he for his Father, and all his Family: who came into Egypt, and became a multitude of People.

And Joseph comforted them, and nourished them all the Days of his Life: and the Time of the sojourn of the Children of Israel in the Land of Egypt was four hundred and thirty Years.

This God foretold many Years before: Even to Abraham, to Isaac, and to Jacob: And this he brought to pass.

On Moses.

LESSON XIV.

The Children of *Israel* encreased mightily, and were more in Number than the People of *Egypt*: Therefore the King of *Egypt* was afraid of them, and laid on them heavy Burdens, making them serve with Rigour.

And *Pharaoh* King of *Egypt* commanded the *Hebrew* Midwives to destroy all the Male Children that should be born; but they obeyed not his Voice. Therefore God blessed them.

About this Time *Moses* was born, and hid by his Mother three Months.

But when she could no longer hide him, she laid him by the River's Side, hoping Providence would be his Protector.

And so it happened; for the King's Daughter took him up, and nourished him for her own Son: And he was learned in all the Wisdom of *Egypt*, and was the greatest Prophet the World had ever known.

On the Miracles in Egypt.

LESSON XV.

This *Moses* did God send to *Pharaoh*, to bring the Children of *Israel* out of *Egypt*, into the Land of *Canaan*; which God had promised *Abraham* to give unto his Seed; but *Pharaoh* would not let them go.

Then

Then God sent his Judgments upon *Egypt*: He turned the Waters into Blood, and slew their Fish.

The Land brought forth Frogs, even in the King's Chamber.

He spake the Word, and there came all Manner of Flies and Lice in all their Quarters.

He destroyed all their Cattle, and devoured the Fruit of their Ground.

He gave them Hail-stones for Rain; and Flames of Fire in their Land.

He smote them with sore Boils; and sent Darknefs upon them.

He destroyed all their First-born; even the Chief among all their Strength.

Thus *Egypt* was convinced of the Power of God, and made sensible of his Judgments.

On the Coming out of Egypt.

LESSON XVI.

When God had shewed all his Wonders in *Egypt*, and destroyed all the First-born; *Pharaoh* would then let them go, with all that they had.

And the Children of *Israel* were six hundred thousand Men besides Women and Children.

And it came to pass, at the End of Four hundred and thirty Years, on the self-same Day, the Children of *Israel* went up out of *Egypt*.

But *Pharaoh* and his People pursued them. And God divided the Red Sea, making the Waters to stand on a Heap, and let them pass through on dry Ground.

As for *Pharaoh* and his People, he overthrew them in the Sea, and covered them with the Waters.

Thus he brought forth his People with Joy, and his Chosen with Gladness, and gave them the Land of *Canaan*: And they took the Labours of the People into their Hands.

On Joshua.

LESSON XVII.

It is appointed for all Men once to die. *Moses* the Man of God, and all the Men that came out of *Egypt*, except *Caleb* and *Joshua*, died before the People came into the Land of *Canaan*, because they sinned against God.

Joshua was the Leader and Commander after *Moses*; he caused the People to inherit the Land, and divided it by Lot among them.

Both *Moses* and *Joshua* gave them good Laws to govern themselves by; and were living Examples of their own Rules.

And God gave the People Peace, and they were quiet from all the Nations round about them.

And *Joshua* died, being an hundred and ten Years old.

And *Israel* served the Lord all the Days of *Joshua*, and all the Days of the Elders that outlived *Joshua*, which had known the Works of the Lord, which he had done for *Israel*.

On Jephthah.

LESSON XVIII.

Jephthah was a mighty Man of Valour, and he judged *Israel*.

He overcame the *Ammonites*, the *Moabites*, and *Edomites*, and all the Enemies of the Children of *Israel*, that rose up against him.

And he vowed to sacrifice to the Lord whatever came forth to meet him from his House, if the Lord would deliver his Enemies into his Hand.

And as he returned from the Slaughter of his Enemies, his Daughter came to meet him with Timbrels and Dances: And she was his only Child, for he had no other.

But when he saw her, he rent his Cloaths, and said, Alas, my Daughter! thou troublest me; for I have opened my Mouth to the Lord, and cannot go back.

Then she said, Do unto me according as thou hast spoken. And he did with her according to his Vow.

On Samson.

LESSON XIX.

The Lord raised up a Saviour for *Israel*, when the *Philistines* did afflict them; even *Samson*, a Man of very great Strength.

He went to *Timnath*, and a young Lion sought to destroy him: But the Spirit of the Lord came upon him, and he slew the Lion, and rent him in Pieces, having nothing in his Hands.

He also caught three hundred Foxes, and turned them Tail to Tail, and tied a Firebrand between two Tails: Then he set Fire to them, and turned them into the standing Corn of the *Philistines*; and burnt up the Corn, with the Vineyards and Olives.

And he smote the *Philistines* with the Jaw-bone of an Ass, and slew a thousand Men with it.

He also pulled down a great house on the Heads of many of the Lords of the *Philistines*, and slew many of the People.

On Samuel.

LESSON XX.

The next great Prophet to *Moses* and *Joshua*, was *Samuel*, who was lent unto the Lord from his Birth; and established a Prophet from his Childhood.

But by means of the ill Government of his Sons, the People desire a King; and *Samuel*, by God's Appointment, anointed *Saul* King over them.

While *Saul* followed *Samuel's* Advice he prospered; but when he forsook his Counsel, he brought Ruin on himself and Family.

For *Saul* rejecting the Commandment of God, he rejected him from being King.

And sent *Samuel* to anoint *David*, to be King in his Stead: To whom he gave this Character; I have found *David* my Servant, a Man after my own Heart.

Proper



Proper Names of *One, Two, Three,* and *Four Syllables.*

N. B. A 1. Signifies the Accent is on the First Syllable; A 2. on the Second; and A 3. on the Third.

A ^I	Jan	Pul	A-bel
Aim	James	Ralph	Ab-ner
Aix	Jane	Ram	A-charm
Alps	Joan	Reu	A-chan
Anne	Job	Rice	Ach-bor
Ard	John	Rome	A-chish
Bel	Jove	Ruth	A-chor
Brice	Joyce	Saul	A-dam
Buz	Jude	Seth	Æ-top
Cain	June	Shem	Æt-na
Cham	Kish	Shur	A-gag
Charles	Kore	Sol	A-gur
Crete	Luke	Spain	Ag-nes
Cush	Luz	Sphinx	A-hab
Dan	March	Styx	A-haz
Dane	Mark	Thebes	Al-ban
Eve	Mars	Tyre	Al-bert
France	Mash	Ur	A-lice
Gad	Maud	Uz	Al-van
Gath	May	Zin	Am-brose
George	Medes	Ziph	Am-mon
Giles	Nob	Zone	Am-non
Gog	Noz	Zug	A-mos
Greece	Non	Zuph	Am-ram
Guy	Nupe	Zur	A-my
Ham	Og	A 1	A-nak
Heth	Ops	Aa-ron	An-drew
Hugh	Paul	Ab-ba	An-na
Hur	Phut	Ab-da	An-nas

A-pis

A-pis
A-pril
Ar-god
Ar-gos
Ar-gus
Ar-non
Ar-thur
Ar-vah
A-saph
Ash-dod
A-sher
A-shur
A-tad
A-thens
At-las
Au-gust
A-vith
A-bra-ham
A-bi-gail
Ab-fa-lom
A-che-lots
A-che-on
Æ-a-ers
Æ-o-lus
A-fri-ca
A-ga-tha
A-ma-lek
Am-phi-on
An-tho-ny
An-ti-och
An-ti-pas
A-ri-es
A-ri-och
A-ri-us
A-qui-la
Ar-go nauts
A-si-a
A-lex-an-der
A-ri-sto-tle
A 2
A-bag-tha

Ab-di-ah
A-bi-el
A-bi-hu
A-bi-ram
A-bi-shag
A-cha-tes
A-chil-les
Ac-tæ-on
Ad-me-tus
A-do-nis
Æ-gæ-on
Æ-næ-as
A-grip-pa
A-hi-jah
A-hi-tub
A-ho-lah
Al-hal-lows
Al-phe-us
Am-mi-el
An-tæ-us
An-ti-bes
A-nu-bis
A-pol-lo
A-pol-los
A-fa-hel
A-so-phus
A-ta-rah
Au-gust-in
Au-gu-stus
Au-rø-ra
A-za-bah
Az-ma-veth
A-bed-ne-go
A-bi-me-lech
A-bi-na-dab
A-cel-da-ma
Ar-chi-me-des
A-do-ni-jah
A-dul-la-mite
A-chi-to-phel
A-me-ri-ca

A-mi-na-dab
A-na-cre-on
An-dro-me-da
An-dro-ni-cus
A-po-ly-on
A-qua-ri-us
A-the-ni-ans
A 3
Am-ster-dam
A-bi-e-zer
A-bi-le-nø
A-ha-zi-ah
A-ga-mem-non
A-ma-ri-ah
A-na-bap-tist
A-na-ni-as
An-ti-o-pa
A-ra-bel-la
A-ri-star-chus
A-ri-stæ-us
Ar-ta-xerx-es
A-ta-lan-ta
A-tha-i-ah
A-tha-li-ah
A-za-ri-ah
B 1
Ba-al
Ba-bel
Bac-chus
Bald-win
Ba-rak
Ba-ruch
Be-red
Ber-lin
Ber-nard
Beth-jah
Bi-chri
Bil-hah
Bo-az
Baz-rah
Brid-get

Bri-tain

Bri-tain	Car-mi	Con-stantine
Bru-tus	Ca-flor	Cor-fi-ca
Ba-by-lon	Ca-to	Cyn-thi-a
Bac-cha-nals	Cæ-sar	Chri-ſto-pher
Ba-la-am	Cen-taur	Cy-pri-an
Ba-la-dan	Cœ-lus	C 2
Bar-ba-ra	Ce-phas	Ca-lyp-ſo
Bar-ba-ry	Ce-res	Ca-ly-ſto
Bar-na-bas	Ce-ſtus	Ca-no-pes
Bar-ſa-bas	Ce-us	Ca-ſu-him
Bath-ſhe-ba	Cha-ron	Caſ-ſan-dra
Bdel-li-um	Che-moſh	Cen-chre-a
Be-li-al	Che-rub	Char-lot-ta
Ben-ja-min	Chi-na	Cha-ryb-dis
Beth-le-hem	Chi-ron	Chi-mæ-ra
Bo-re-as	Cli-o	Cho-ra-zin
B 2	Clo-ris	Co-ni-ah
Ba-a-na	Cice-ly	Co-ro-nis
Ba-dai-ah	Cir-ce	Ca-li-gu-la
Ba-rab-bas	Cla-ra	Ca-li-o-pe
Bar-jo-na	Cle-ment	Ca-per-na-um
Ba-li-des	Clo-tho	Caſ-fi-o-pe
Bel-ſhaz-zar	Cni-dus	Cen-tu-ri-on
Beth-ho-ron	Co-rinth	Ci-li-ci-a
Bar-tho-lo-mew	Croſ-by	Cor-ne-li-us
Beth-a-ba-ra	Cre-on	Cy-re-ni-us
Be-thu-li-a	Cu-pid	C 3
Bo-he-mi-a	Cu-ſhi	Cle-o-pa-tra
B 3	Cy-bele	Cly-tem-ne-ſtra
Ba-al-ze-phon	Cy-clops	Co-pen-ha-gen
Ba-ra-chi-us	Cy-prus	Co-ry-ban-tes
Bar-ti-me-us	Cy-rus	D 1
Bel-le-ro-phon	Ca-pri-corn	Da-mon
Bo-a-ner-ges	Caſ-fi-us	Da-na-e
C 1	Ce-pha-lus	Da-than
Cad-mus	Ce-phe-us	Da-vid
Cal-col	Cer-be-rus	De-mas
Ca-leb	Ci-ce-ro	Den-nis
Cal-vin	Clau-dius	Den-mark
Can-cer	Clau-di-an	Dib-lath
Car-mel	Cle-o-phas	Di-do

Di-nah

Di-nah	E-phah	Eu-ro-cly-don	Gab-ba-tha
Do-eg	E-phrath	E-ze-ki-el	Gad-da-rens
Dor-cas	E-rech	E 3	Ga-li-lee
Do than	E-sau	E-le-a-leh	Ga-li-o
Dref-den	Esh-col	E-ben-e-zer	Ge-mi-ni
Dub-lin	Esh-ther	E-le-a zer	Ge-ne-fis
Da-ma-ris	E-van	E-li-e-zer	Ge-no-a
Da-ni-el	Eu-rope	E-ric-the-us	Geo-fe-ry
De-bo-rah	E-zer	E-te-o-cles	Ger-ma-ny
Dæ-da-lus	Ez-ra	E-zer-had-don	Ge-ry-on
Da-li-lah	Ech-ba-tane	F 1	Gi-be-on
Di-dy-mus	Edin-burgh	Fau-nus	Gi-be-ah
Do-ro-thy	E-do-mite	Fœ-lix	Gi-de-on
D 2	E-la-mite	Fe-stus	Gil-bo-ah
Da-maf-cus	E-li-mas	Flan-ders	Gi-le-ad
Da-na us	El-ka-nah	Flo-ra	Gil-li-an
Da-ri-us	El-na-than	Flo-rence	Gol-go-tha
De-cem-ber	E pa-phus	Fran-cis, Wo.	Gor-gi-as
Di-a-na	E-phe-sus	Fran-cis, Man	Gre-go-ry
Do-do-na	E-phra-im	Frank-fort	Gui-ne-a
Dru-fil-la	E-pi-rus	Friez-land	G 2
De-me-tri-us	Ex-o-dus	Fu-ries	Ge-ha-zi
De mo-cri-tus	E-le-a-nor	Fer-di-nand	Ge-hen-na
Di-o-ge-nes	E 2	Fre-de-rick	Go-li-ath
Deu-ca-li-on	E-li-ab	Fe-bru-a-ry	Go-mor-rah
D 3	E-li-jah	G 1	Gui-a-na
Di-o-me-des	E-li-sha	Ga-tal	Ga-la-ti-a
Di-a tre-phes	E-raf-mus	Ga-lal	Ga-lax-i-a
E 1	E-ra-stus	Ga-len	Ga-ma-li-el
E-cho	E-ra-tor	Ge-rah	Ge-ne-sa-reth
E-den	Eth-ba-la	Ge-rard	Ge-o-gra-phy
E-dith	Eu-phra-tes	Gil-bert	Ge-o-me-try
Ed-mund	Eu-ro-pa	Gi-nath	Geth-se-mane
Ed-ward	Eu-ter-pe	Glau-cus	G 3
Ed-win	E-li-a-kim	God-frey	Ga-la-tæ-a
E-gypt	E-li-me-lech	Go-mer	Ga-ny-me-dos
E-lim	E-li-se-us	Go-me-fi	Ge-ma-ri-ah
E-li	E-li-sa-beth	Gor-gons	Ge-da-li-ah
Eng-land	En-dy-mi-on	Go-than	Gir-a-he-pher
En-nis	E-van-ge-list	Green-land	H 1.
E-pact	Eu-ry-di-ce	Ga-bri-el	Ha-dad
			Ha-gar

Ha-gar	Har-mo-ni-a	Jo-nahi	Ja-ha-zi-ah
Hag-gai	Har-po-cra-tes	Jo-seph	Je-cho-ni-a
Ha-man	He-ro-di-as	Jo-tham	Je-re-mi-ah
Ha-mul	Hip-po-cra-tes	Ju-bal	Je-ro-bo-am
Har-pes	Hy-po-ma-nes	Ju-dah	Je-rub-ba-bel
Har-nah	H 3	Ju-dith	I 1
He-ber	Hal-cy-o-ne	Ju-ly	Ib-hac
Hel-len	Ha-na-ni-ah	Ju-no	Ice-land
Hen-ry	Ha-za-ri-ah	Ju-shin	Id-do
He-rod	He-cha-li-ah	Je-bu-site	I-gal
He-fler	He-ra-cli-tus	Je-ri-cho	In-dus
Hi-ram	Ho-ro-na-im	Je-su-it	I-o
Ho-bab	He-spe-ri-des	Je-ze-bel	I-phis
Hog-lah	Hy-a-cin-thus	Jez-re-el	I-rad
Hol-land	Hy-me-næ-us	Jo-na-dab	Ire-land
Ho-mer	J 1	Jo-na-than	I-sa-ac
Ho-race	Ja-bal	Jo-shu-a	Ish-tob
Ho-reb	Ja-besh	Ju-li-an	I-fis
Ho-rite	Ja-bin	Ju-li-us	I-thri
Hor-mah	Ja-hash	Ju-li-us	It-tai
Hum-phry	Ja-chin	Ju-pi-er	Iz-hac
Hup-pin	Ja-cob	Ju-ve-nal	I-cha-bod
Hy-las	Ja-el	Ja-nu-ary	In-cu-bus
Hy-men	Ja-ir	J 2	In-di-a
Ha-bak-kuk	Ja-nus	Ja-di-ah	Ish-ma-el
Ha-ga-rite	Ja-phet	Jath-ni-el	Ih-sa-char
Ha-ma-thite	Ja-pheth	Je-dai-ah	Ih-ra-el
Ha-na-ni	Ja-ther	Je-ho-ash	I-tha-mar
Han-ni-bal	Ja-son	Je-ho-vah	Ix-i-on
Ha-no-ver	Ja-sper	Je-phun-neh	I 2
He-cu-ba	Ja-tir	Jo-an-na	I-an-the
Her-cu-les	Ja-van	Jo-si-ah	Ib-ni-jah
He-fi-cd	Je-hu	Ju-de-ah	I-sai-ah
Hun-ga-ry	Je-rome	Je-hoi-a-da	Ish-bo-sheth
H 2	Je-sus	Je-hoi-a-chin	I-ca-ri-us
Ha-bi-ah	Je-ther	Je-hoi-a-kim	Ich-no-gra-phy
Ha-za-el	Je-thio	Je-ho-sha-phet	I-co-ni-um
Hil-ki-ah	Jo-ab	Je-ru-sa-lem	Il-ly-ri-a
Hiz-ki-ah	Jo-ash	Ju-shi-ni-an	Im-ma-nu-el
Ho-se-a	Jo-el	J 3	I-tu-re-a
Ho-fi-el	Jok-tan	Ja-a-el	

K 1	Lan-ce-lot	Mich-math	Mat-thi-as
Ka-desb	La-za-rus	Mi-das	Me-ra-ri
Ke-dar	Le-ba-non	Mil-ca	Me-shul-lam
Ke-nas	Le-mu-el	Mil-cah	Me-za-bah
Ke-nite	Li-o-nel	Mi-nas	Mi-cai-ah
Ke-hath	Lo-do-wick	Miz-zah	Mi-ner-va
Kad-mo-nite	Ly-fi-as	Mo-ab	Miz-ra-im
Ka-the-rine	L 2	Mo-lech	Mo-re-ah
K 2	Leg-horn	Mo-loch	Mo-roc-co
Ka-re-ah	Lo-rain	Mo-mus	Mel-chi-fe-dech
Ke-tu-rah	La-a-dan	Mo-fes	Mel-po-me-ne
Kir-ha-resh	La-er-tes	Mu-fach	Me-phi-bo-she-h
Ku-sha-jah	Le-an-der	Mu-fes	Me-thu-fa-el
K 3	Le-ha-bim	Mu-shi	Me-thu-fe-lah
Ke-ren-hap-puc	Le-tu-shim	Myr-rha	M 3
Kir-jath-se-phar	Le-um-mim	Mac-ca-bees	Ma-a-zi-an
L 1	Lu-ci-na	Mag-da-len	Ma-ha-na-im
La-ban	Ly-ca-on	Ma-la-chi	Ma-ta-ni-ah
La-el	La-o-me-don	Mar-ga-ret	Ma-ta-thi-as
La-han	Le-vi-a-than	Mar-ge-ry	N 1
La-mech	Le-vi-ti-cus	Mar-ma-duke	Na-bal
La-res	M 1	Mar-ly-as	Na-bot
La-shah	Ma-chin	Me-di-a	Na-dab
Lau-rence	Ma-drid	Me-li-ta	Nag-ge
Le-ah	Ma-gog	Mer-cu-ry	Na-hith
Lem-nos	Ma-lah	Me-ro-dach	Na-hor
Le-o	Ma-nes	Mi-cha-el	Na-hum
Leo-nard	Ma-on	Mi-di-an	Nai-oth
Leo-pold	Mar-tha	Mi-ri-am	Na-phith
Le-the	Mar-tin	Mi-sha-el	Na-ples
Le-vi	Ma-ry	Mor-de-ca-i	Na-than
Lew-is	Ma-tred	M 2	Ne-bat
Li-bra	Ma-then	Ma-a-cha	Ne-pheg
Lis-bon	Mat-thew	Ma-dai-a	Nep-tune
Lo-bin	Mau-rice	M-g-di-el	Ner-gol
Lon-don	Mem-non	Ma-ha-lah	Ne-ro
Lo-tos	Me-reg	Ma-ho-met	Ne-stor
Lu-dim	Me-shec	Ma-na-im	Ni-las
Lu-na	Me-tis	Ma-naf-feh	Nim-rod
Lu-ther	Mib-san	Ma-no-ah	Nim-shi
Lyd-da	Mi-cah	Me-du-fa	Ni-nus

F

Niz-rech

Niz-roch	O-nyx	Pe-lops	Pe-ru-ah
Miz-zah	O-phir	Pe-resh	Pe-ha-jah
No-ah	Or-cades	Pe-rez	Pri-a-mus
No-bah	Oik-ney	Pha-rez	Pris-cil-la
Nor-man	Or-mus	Phe-bas	Pro-so-dy
Nor-way	Or-pah	Phe-be	Pal-la-di-um
Naph-ta-li	Oth-ni	Phœ-bus	Pe-ne-lo-pe
Ni-cho-las	O-tho	Phi-col	Phi-lip-pi-ans
Ni-o-be	O-wen	Phi-lip	Pla-cen-ci-a
Ni-ne-veh	Oe-di-pus	Phil-lis	Po-lym-ni-a
Nor-man-dy	Oe-o-lus	Phu-vah	Pro-me-the-us
N 2.	O-li-ver	Pi-non	P 3
Na-a-mah	O-ri-gen	Pis-ces	Pa-dan-a-ram
Naph-tu-im	O-ri-on	Pi-son	Pa-le-sti-na
Nar-cis-sus	Or-phe-us	Pla-to	Pe-la-ti-ah
Ne-ba-joth	O 2.	Plau-to	Pe-rez-uz-za
Ne-me-sis	Oc-to-ber	Plu-to	Phi-lo-me-la
No-vem-ber	O-por-to	Po-land	Pi-a-hi-roth
Nyc-te-us	O-re-ses	Po-lux	Po-ly-phe-mus
Na-tha-ni-el	O-fi-ris	Pom-pey	Po-ti-phe-rah
Ne-a-po-lis	Oth-ni-el	Po-cis	
Ne-pha-li-a	Oz-zi-el	Pu-ah	Q 1
Ne-ko-ri-us	Oc-ta-vi-us	Pe-nu-el	Quin-tal
Ne-to-pha-thite	O-ne-fi-mus	Per-se-us	Quin-tus
Ni-ce-pho-rus	O 3.	Per-fi-a	Q 2
Ni-co-po-lis	O-ba-di-ah	Pha-e-ton	Quin-ti-li-an
N 3	O-bed-e-dom	Phi-ne-as	
Na-a-ri-ah	O-ce-a-nus	Pon-ti-us	R 1
Ne-cha-ri-ah	Or-tho-gra-phy	Por-ci-us	Rab-bah
Ne-he-mi-ah	O-tho-ni-el	Por-tu-gal	Rab-bi
Ne-tha-ni-ah	O-za-zi-on	Po-ti-phar	Ra-chel
Ni-co-de-mus	P 1.	Pris-ci-an	Ra-hab
No-a-di-ah	Pa-lal	Pro-ser-pine	Ra-pha
O 1	Pal-las	Pro-te-us	Re-ba
O-bal	Par-ma	Prus-si-a	Re-chab
O-bed	Pa-ris	Pto-lo-my	Re-hum
O-mus	Pa-shur	P 2	Re-mus
O-mer	Pa-rick	Par-nas-sus	Reu-ben
Om-ri	Pæ-an	Pe-dah-zur	Reu-el
O-nan	Pe-kah	Pe-dai-ah	Re-zin
Or-nan	Pe-leg	Pe-nin-na	Rib-kah
			Rib-l-h

Rib-lah	Sham-mah	Si-le-fi-a	Tan-ta-lus
Ri-chard	Sha-phan	Sil-ve-ster	Tar-tary
Rim-mon	She-ba	So-ci-nus	Te-ko-a
Ri-phath	She-mar	Su-san-na	Te-ma-nite
Ro-bert	Shet-land	Sa-la-thi-el	Te-ra-phem
Ro-gel	Sib-mah	Sa-ma-ri-a	Tha-li-a
Ro-ger	Si-chem	Scla-vo-ni-a	Tho-ma-fin
Row-land	Si-mon	Se-ba-sti-an	Ti-mo-thy
Ru-pert	Si-na-i	Se-mi-ra-mis	Ti-ri-a
Ra-guel	Si-non	Se-na-che-rib	Ti-tho-nus
Ra-pha-el	Si-thri	She-la-ti-el	Tuf-ca-ny
Ro-mu-lus	Ste-phen	S 3.	T 2.
Ro-fa-mond	Sto-ic	Sy-ra-cuse	Tan-hu-meth
Ruf-fi-a	Swe-den	Sal-ma-ne-zer	Te-hin-nah
R 2.	Sy-bil	She-a-ri-ah	Te-re-us
Ra-a-mah	Syn-tax	She-ca-mi-ah	Ter-tul-lus
Ra-ma-jah	Sa-ba-oth	She-le-mi-ah	To-bi-as
Re-bec-ca	Sa-mu-el	T 1.	To-gar-ma
Re-be-kah	Sax-o-ny	Tal-mai	Terp-si-cho-re
Ro-ho-both	Sci-pi-o	Tal-mud	Ter-tul-li-an
Re-pha-jah	Se-ne-ca	Tar-shish	The-o-phi-lus
R 3.	Ser-gi-us	Tau-rus	Ti-be-ri-as
Ro-ter-dam	Ser-vi-us	Te-rah	Ti-mo-the-us
Ro-ho-bo-am	Si-ci-ly	Te-thys	Ti-re-si-as
Re-ma-liah	Si-lo-am	Te-trarch	Tro-pho-ni-us
Rha-da-man-thus	Si-me-on	Tha-shash	T 3.
S 1.	So-cra-tes	Tha-mar	The-o-dore
Sab-tah	So-lo-mon	Tho-mas	Theo-phra-stus
Sam-lah	So-pho-cles	Thum-mim	Thy-a-ty-ra
Sam-son	Soft-he-nes	Ti-dal	Tra-co-ni-tis
Sa-rah	Suc-cu-bus	Tig-lath	Trip-to-le-mus
Sa-turn	Sy-ri-a	Ti-tus	V 1.
Sa-tyr	S 2.	Tim-nath	Vash-ti
Scil-ly	Stock-holm	Ti-ras	Ve-nice
Se-ir	Se-mi-dan	Tir-zah	Ve-nus
Se-led	Sep-tember	To-hu	Ve-sta
Se-rug	Se-ra-pis	To-la	Vin-cent
Scot-land	Sha-ra-ner	To-bit	Vir-gil
Sha-aph	She-ba-trim	Tu-bal	Vir-go
Shal-lum	She-ni-ah	Tur-ky	Vop-si
Sham-gar	Si-le-nus	Ty-phon	Vul-can
	F 2		Va-len-

Va-len-tine	U-ri-jah	Za-dock	Z 2.
V 2.	Uz-zi-el	Ze-land	Za-van
Ve-ro-na	U-ra-ni-a	Ze-no	Zat-diel
Ver-tum-nus	W 1.	Ze-ra	Zac-che-us
Ve-spa-si-an	Wal-ter	Ze-refh	Za-leu-cus
Ve-lu-vi-us	Wal-win	Ze-tus	Za-lum-na
Vi-en-na	Wo-den	Zeux-is	Ze-ne-ab
Vi-tel-li-us	Wii-li-am	Ze-ba	Ze-bo-im
U 1.	Wi-ne-frid	Zi-don	Ze-mi-rah
Ur-ban	X 1.	Zil-lah	Zu-ri-el
U-ri	Xerx-es	Zil-pah	Ze-lo-phe-had
U-rim	Xan-tip-pe	Zim-ii	Ze-rub-ba-bel
U-thai	Xe-no-phon	Zi-on	Zi-do-ni-an
Uz-zi	X 2.	Za-ar	Z 3.
Ur-su-la	Xe-ni-a-des	Zo-peth	Ze-cha-ri-ah
U 2.	Xe-no-phi-lus	Ze-be-dee	Ze-be-di-ah
U-ri-ah	Z 1.	Ze-bu-lun	Ze-de-ki-ah
U-ri-el	Za-dah	Zip-po-rah	Ze-pha-ni-ah

Proper Names of Five and Six Syllables.

A	Abel-beth-ma-à-cah	Cu-shan-ri-sha-tha-
A	Bel-me-hò-lah	Al-mon-di-bla-thá-im
	A-bel-miz-ra	An-te-di-lú-vi-an
	[im	An-te-pe-núl-ti-ma
A-do-ni-bé-zek		Deu-te-ró-no-my
A-do-ni-bé-zech	B	Di-o-ny-fi-us
A-dra-mit-ti-um	Ba-al-pe-rá-zim	Deu-ca-li-dó-ni-ans
A-dri-a-nò-ple	Ba-al-sha-li-sha	E
A-ha-su-é-rus	Ba-cu-ló-me-tri	E-cle-si-á-tes
A-ho-li-ba-mah	Bath-ba-al-mé-on	E-di-be-ho-lech
A-lex-án-dri-a	Bib-li-ó-gra-pher	E-li-o-hé-na
An-da-lú-fi-a	Be-ra-dach-bà-la-	E-pa-mi-nón-das
An-thro-po-phà-gi	C	[dan E-pa-phro-di-tus
A-pol-ló-ni-a	Ca-leb-é-pra-tah	E-pi-cu-ré-an
Ap-pi-i-fó-rum	Cap-pa-dó-ci-a	E-qui-nóc-tri-al
Ar-chi-pe-lá-go	Ca-ta-ló-ni-a	E-thi-ó-pi-a
A-re-ó-pa-gus	Ca-ta-ph-y-gi-ans	E-ty-mó-lo-gy
A-ri-ma-thé-a	Che-der-la-ó-mer	E-van-ge-li-cal
A-ri-stó-bu-lus	Chri-sti-a-ni-ty	E-vil-mé-ro-dach
Ar-ti-me-dó-rus	Con-stanti-nó-ple	E-cle-si-á-sti-cus

Ga-

G			Ly-ca-ó-ni-a	
Ga-lac-tó-pha-gist	La-ce-de-mó-ni-ans	Phi-la-dél-phi-a		
Ge-de-ro-thá-im		Phy-fi-óg-no-my		
Ge-ne-á-lo-gy	M	Phi-fi-ó-lo-gy		
Gi-be-la-á-im	Ma-ce-dó-ni-a	Prog-no-s-ti-cá-tion		
Gym-no-pæ-di-a	Mar-go-mif-fa-bib	S		
Gym-no-fo-phist	Me-ha-la-lé-el	Sa-mo-thrá-ci-a		
H	Mau-ri-tá-ni-a	Sar-da-ná-po-lis		
Ha-ber-ge-ón-tes	Me-she-le-mi-ah	Scan-di-ná-vi-a		
Ha-zar-há-ti-con	Me-tro-pó-li-tan	Sha-ha-la-bi-a		
Ha-ze-zon-ta-mar	Mug-gle-tó-ni-an	She-a-ra-í-shub		
Hel-cath-a-zi-rim	Ma-her-sha-lal-hah	Ste-re-ó-me-try		
He-li-ó-po-lis	[baz	T		
He-te-ro-gé-ne-ous	Mer-ro-dach-bá-la	The-o-ló-gi-cal		
Hy-per-bó-li-cal	[dan	Thef-fa-ló-ni-ans		
Hy-po-chon-drí-ac	Me-fo-po-tà-mi-a	Thef-fa-lo-ní-ca		
Hi-stri-ó-gra-phy	Me-tro-po-li-ti-cal	Tig-lath-pi-lè-z-		
J	N	Tob-a-do-ni-jah		
Je-ho-vah-ji-reh	Ne-bu-chad-néz-zar	Tran-sil-vá-ni-a		
Je-ho-vah-nif-fi	Ne-bu-chad-réz-zar	V		
Je-ga-fa-ha-dú-tha	Ne-bu-zar-à-dan	Va-len-tí-ni-ans		
K	Ni-co-la-í-tan	Ver-ti-cór-di-a		
Ka-de-sh-bàr-ne-a	Ne-bu-chad-dó-no-	Va-le-tu-di-na-ry		
Ki-ri-a-thá-im	O	[zor	U	
Ki-broth-hat-ta-à-	Oc-to-crá-ti-a	U-bi-quá-ri-ans		
L	[vah	O-ne-fi-pho-rus	U-ni-ver-fi-ty	
La-o-di-cé-a	Op-thal-mó-gra-phy	Z	[ah	
Li-thu-a-ni-a	O-nei-ró-po-lift	Zap-nath-pa-á-re-		

On Education. A Simile.

As Plants, while tender, bend which Way you please,
 And are, tho' crooked first, made straight with Ease;
 Yet if those Plants to their full Stature grow
 Irregular, they'll break as soon as bow.
 So Youth set right at first, with Ease go on,
 And each new Task is with new Pleasure done;
 But if neglected till they grow in Years,
 And each fond Mother her dear Darling spares,
 Error becomes habitual; and we find
 'Tis then hard Labour, to reform the Mind.



Twenty LESSONS taken out of the *New TESTAMENT*, touching the *Parables* and *Miracles* of our SAVIOUR.

The INTRODUCTION.

THE New Testament contains the Life and Doctrine of our Blessed Lord and Saviour Jesus Christ, the only begotten Son of God Almighty; of the same Power and Eternity; of the same Being and Essence; and of the same Substance and Equality with the Father.

It also contains the Writings of the Apostles and Evangelists, who have delivered the Will of God to us, as it was dictated to them by the Holy Ghost: To whom, with the Father and the Son, Three Persons but One God, blessed for Ever, be all Honour and Glory. Amen.

The Parable of the Great Supper.

LESSON I.

A Certain Man made a great Supper, and bade many. And sent his Servant at Supper-Time to say to them that were bidden, Come, for all Things are now ready.

And they all with one Consent began to make Excuse. The first said unto him, I have bought a Piece of Ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five Yoke of Oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a Wife; and therefore I cannot come.

So the Servant came and shewed his Lord these Things.

Then the Master of the House being angry, said to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind.

And the Servant said, Lord, it is done as thou hast commanded; and yet there is Room.

And the Lord said unto his Servant, Go out into the Highways and Hedges, and compel them to come in, that my House may be filled. For

For I say unto you, That none of those Men that were bidden shall taste of my Supper.

The Unjust Steward.

LESSON II.

There was a certain Rich Man which had a Steward; and the same was accused unto him that he had wasted his Goods.

And he called him, and said unto him, How is it that I hear this of thee? Give an Account of thy Stewardship; for thou mayest be no longer Steward.

Then the Steward said within himself, What shall I do? for my Lord taketh from me the Stewardship; I cannot dig, to beg I am ashamed.

I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their Houses.

So he called every one of his Lord's Debtors unto him, and said unto the first; How much owest thou unto my Lord?

And he said an hundred Measures of Oil. And he said unto him, Take thy Bill, and sit down quickly, and write Fifty.

Then he said to another, And how much owest thou? And he said, An hundred Measures of Wheat. And he said unto him, Take thy Bill, and write Fourscore.

And the Lord commended the unjust Steward, because he had done wisely; for the Children of this World are in their Generation wiser than the Children of Light.

The Prodigal Son.

LESSON III.

A certain Man had two Sons.

And the younger of them said to his Father: Father, give me the Portion of Goods that falleth to me: And he divided unto them his Living.

And not many Days after, the younger Son gathered all together, and took a Journey into a far Country, and there wasted his Substance with riotous Living.

And when he had spent all, there arose a mighty Famine in that Land: and he began to be in want.

And he went and joined himself to a Citizen of that Country: and he sent him into the Fields to feed Swine.

And he would fain have filled his Belly with the Husks that the Swine did eat. And no Man gave unto him.

And when he came to himself, he said, How many hired Servants of my Father's have Bread enough, and to spare, and I perish with Hunger!

LESSON IV.

I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee:

And am no more worthy to be called thy Son: make me as one of thy hired Servants.

And he arose, and came to his Father. But when he was yet a great way off, his Father saw him and had Pity, and went and fell on his Neck, and kissed him.

And the Son said, Father, I have sinned against Heaven, and in thy Sight, and am no more worthy to be called thy Son.

But the Father said to his Servants, Bring forth the best Robe, and put it on him; and put a Ring on his Hand, and Shoes on his Feet.

And bring hither the fatted Calf, and kill it; and let us be merry.

For this my Son was dead, and is alive again: He was lost and is found. And they began to be merry.

LESSON V.

Now his elder Brother was in the Field, and as he came and drew nigh to the House, he heard Musick and Dancing.

And he called one of the Servants, and asked, What these Things meant.

And he said unto him, Thy Brother is come: and thy Father hath killed the fatted Calf, because he hath received him safe and sound.

And he was angry, and would not go in: Therefore came his Father out and intreated him.

And he answering, said to his Father, Lo, these many Years do I serve thee, neither transgressed I at any Time thy commandment, and yet thou never gavest me a Kid, that I might make merry with my Friends.

But as soon as this thy Son was come, who hath devoured thy Living with Harlots, thou hast killed for him the fatted Calf.

And

And he said unto him, Son, thou art ever with me, and all that I have is thine;

It was meet that we should make merry, and be glad; for this thy Brother was dead, and is alive again; and was lost, and is found.

The Rich Man and Lazarus.

LESSON VI.

There was a certain Rich Man which was clothed in Purple and fine Linnen, and fared sumptuously every Day.

And there was a certain Beggar named *Lazarus*, which was laid at his Gate full of Sores.

And desired to be fed with the Crumbs which fell from the Rich Man's Table: Moreover the Dogs came and licked his Sores.

And it came to pass that the Beggar died, and was carried by the Angels into *Abraham's* Bosom. The Rich Man also died, and was buried, and in *Hell* he lift up his Eyes being in Torment, and seeth *Abraham* afar off, and *Lazarus* in his Bosom.

And he cried and said, Father *Abraham*, have Mercy on me, and send *Lazarus*, that he may dip the Tip of his Finger in Water and cool my Tongue, for I am tormented in this Flame,

LESSON VII.

But *Abraham* said, Son, remember that thou in thy Lifetime received good Things, and likewise *Lazarus* evil Things; but now he is comforted, and thou art tormented.

And besides all this, between us and you there is a Gulph fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence.

Then he said, I pray thee, therefore, Father, that thou wouldst send to my Father's House.

For I have five Brethren, that he may testify unto them, lest they also come unto this Place of Torment.

Abraham said unto him, They have *Moses* and the Prophets, let them hear them.

And he said, Nay, Father *Abraham*, but if One went unto them from the Dead they will repent.

And he said unto him, If they hear not *Moses* and the Prophets, neither will they be persuaded though One rose from the Dead.

The importunate Widow.

LESSON VIII.

Jesus spake a Parable to this End, that Men ought always to pray, and not to faint.

Saying, there was in a City a Judge that feared not God, neither regarded Man.

And there was a Widow in that City, and she came unto him, saying, Avenge me of my Adversary.

And he would not for a while; but afterwards he said within himself, Though I fear not God nor regard Man:

Yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust Judge saith: And shall not God avenge his own Elect, that cry Day and Night unto him?

The Pharisee and the Publican.

LESSON IX.

Our Saviour spaketh this Parable unto certain Men who trusted in themselves that they were righteous, and despised others.

Two Men went up into the Temple to pray, the one a *Pharisee*, and the other a *Publican*. The *Pharisee* stood thus, and prayed with himself: God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this *Publican*.

I fast twice in the Week; I give Tithes of all I possess.

And the *Publican* standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, God be merciful unto me a Sinner.

Tell you this man went down to his House justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

The Nobleman and his Servants.

LESSON X.

A certain Nobleman went into a far Country to receive for himself a Kingdom, and to return.

And he called his Ten Servants, and delivered them Ten Pounds, and said unto them, Occupy till I come.

But

But his Citizens hated him, and sent a Messenger after him, saying, We will not have this Man to reign over us.

And it came to pass, that when he was returned, having received the Kingdom, he commanded those Servants to be called unto him to whom he had given the Money, that he might know how much every Man had gained by Trading.

Then came the first, saying, Lord, thy Pound hath gained Ten Pounds.

And he said unto him, Well done, thou good Servant, because thou hast been faithful in a very little, have thou Authority over Ten Cities.

And the second came, saying, Lord, thy Pound hath gained Five Pounds.

And he said likewise to him, Be thou also over Five Cities.

LESSON XI.

And another came, saying, Lord, behold here is thy Pound, which I kept laid up in a Napkin :

For I feared thee, because thou art an austere Man ; thou takest up what thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant : Thou knewest I was an austere Man, taking up that I laid not down, and reaping that I did not sow.

Wherefore then gavest thou not thy Money into the Bank, that at my coming I might have required my own with Usury ?

And he said unto them that stood by, Take from him the Pound, and give it to him that hath Ten Pounds.

(And they said unto him, Lord, he hath Ten Pounds.)

For I say unto you, That unto every One that hath, shall be given. And from him that hath not, even that which he hath, shall be taken away from him.

But those mine Enemies, who would not that I should reign over them, bring them hither and slay them before me.

The Vineyard.

LESSON XII.

A certain Man planted a Vineyard, and let it forth to Husbandmen, and went into a far Country for a long Time.

And at the Season he sent a Servant to the Husbandmen, that they should give him of the Fruit of the Vineyard; but the Husbandmen beat him, and sent him empty away.

And again he sent another Servant; and they beat him also, and entreated him shamefully, and sent him away empty.

And again he sent the third, and they wounded him also, and cast him out.

Then said the Lord of the Vineyard, What shall I do? I will send my beloved Son; it may be they will reverence him when they see him.

But when the Husbandmen saw him, they reasoned among themselves, saying, This is the Heir, come let us kill him, that the Inheritance may be ours.

So they cast him out of the Vineyard and killed him. What therefore shall the Lord of the Vineyard do unto them?

He shall come and destroy those Husbandmen, and shall give the Vineyard to others.

The Marriage in Cana.

LESSON XIII.

There was a Marriage in *Cana of Galilee*, and the Mother of Jesus was there.

And both Jesus was called, and his Disciples to the Marriage.

And when they wanted Wine, the Mother of Jesus saith unto him, They have no Wine.

And there were set there six Water-pots of Stone, after the Manner of the Purifying of the *Jews*, containing two or three Firkins a piece.

Jesus saith unto them, Fill the Water-pots with Water. And they filled them up to the Brim.

And he saith unto them, Draw out now, and bear unto the Governor of the Feast. And they bare it.

When the Ruler of the Feast had tasted the Water that was made Wine, and knew not whence it was (but the Servants that drew the Water knew) the Governor of the Feast called the Bridegroom,

And saith unto him, Every Man at the Beginning doth set forth good Wine, and when Men have well drank, then that

that which is worse : But thou hast kept the good Wine until now.

The Diseased Man cured.

LESSON XIV.

There was at *Jerusalem*, by the Sheep-market, a Pool, which is called in the *Hebrew Tongue Bethesda*, having five Porches.

In these lay a great Multitude of impotent Folks, of blind, halt, withered, waiting for the moving of the Water.

For an Angel went down at a certain Season into the Pool, and troubled the Water : Whosoever then first after the troubling of the Water stepped in, was made whole of whatsoever Disease he had.

And a certain Man was there which had an Infirmary thirty and eight Years.

When Jesus saw him lie, and knew that he had been now a long Time in that Case, he saith unto him, Wilt thou be made whole ?

The impotent Man answered him, Sir, I have no Man, when the Water is troubled, to put me into the Pool ; but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy Bed and walk.

And immediately the Man was made whole, and took up his Bed, and walked.

Christ feedeth Five Thousand.

LESSON XV.

After these Things Jesus went over the Sea of *Galilee*, which is the Sea of *Tiberias*.

And a great Multitude followed him, because they saw the Miracles which he did on them that were diseased.

And Jesus went up into a Mountain, and there he sat with his Disciples.

And the Passover, a Feast of the Jews, was nigh.

When Jesus then lift up his Eyes and saw a great Company coming

coming unto him, he saith unto *Philip*, Where shall we buy Bread that these may eat ?

And this he said to prove him ; for he himself knew what he would do.

Philip answered him, Two hundred Pennyworth of Bread is not sufficient for them, that every one may take a little.

LESSON XVI.

One of his Disciples, *Andrew*, *Simon Peter's* Brother, saith unto him ;

There is a Lad here which hath five Barley Loaves, and two small Fishes ; but what are they among so many ?

And Jesus said, Make the Men sit down. Now there was much Grass in the Place, so the Men sat down, in Number about five Thousand.

And Jesus took the Loaves, and when he had given Thanks, he distributed to his Disciples, and the Disciples to them that were sat down, and likewise of the Fishes, as much as they would.

When they were filled, he said unto his Disciples, Gather up the Fragments that remain, that nothing be lost.

Therefore they gathered them together, and filled twelve Baskets with the Fragments of the five Barley Loaves, which remained over and above to them that had eaten.

Then those Men, when they saw the Miracle that Jesus did, said, This is of a Truth that Prophet that should come into the World.

The Blind Man restored to Sight.

LESSON XVII.

And as Jesus passed by, he saw a Man which was blind from his Birth.

And his Disciples asked him, saying, Master, who did sin, this Man or his Parents, that he was born blind ?

Jesus answered, Neither hath this Man sinned, nor his Parents : But that the Works of God should be made manifest in him.

I must work the Work of him that sent me while it is Day, the Night cometh when no Man can work.

As

As long as I am in the World I am the Light of the World.
When he had thus spoken, he spat on the Ground, and made Clay of the Spittle ; and anointed the Eyes of the blind Man with the Clay.

And said unto him, Go wash in the Pool of *Siloam* (which is by Interpretation *Sent*) he went his Way therefore and washed, and came seeing.

Lazarus raised from the Dead.

LESSON XVIII.

A certain Man was sick, named *Lazarus* of *Bethany*, the Brother of *Mary Magdalene*, and her Sister *Martha*.

Now *Jesus* loved *Martha*, and her Sister, and *Lazarus*.

And he said unto his Disciples, Let us go into *Judea* again.

And when *Jesus* came, he found that he had lain in the Grave four Days already.

And many of the *Jews* came to *Martha* and *Mary*, to comfort them, concerning their Brother.

Then *Martha*, as soon as she heard *Jesus* was coming, went and met him ; but *Mary* sat still in the House.

Then said *Martha* unto *Jesus*, Lord, if thou hadst been here my Brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy Brother shall rise again.

LESSON XIX.

Martha saith unto him, I know that he shall rise again in the Resurrection at the last Day.

Jesus said unto her, I am the Resurrection and the Life ; He that believeth in me, though he were dead, yet shall he live.

And whosoever liveth, and believeth in me, shall never die. Believest thou this ?

She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the World.

And he said, Where have you laid him ? They said unto him, Lord, come and see.

Jesus wept.

Then said the *Jews*, Behold how he loved him !

And

And some of them said, Could not this Man which opened the Eyes of the Blind, have caused that even this Man should not have died?

LESSON XX.

Jesus therefore groaning in himself, cometh to the Grave; it was a Cave, and a Stone lay upon it.

Jesus said, Take ye away the Stone: *Martha*, the Sister of him that was dead, saith unto him, Lord, by this Time he stinketh; for he has been dead four Days.

Jesus said unto her, Said I not unto thee, That if thou wouldest believe, thou shouldest see the Glory of God.

Then they took away the Stone from the Place where the Dead was laid. And Jesus lift up his Eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always; but because of the People that stand by I said it, that they may believe that thou hast sent me.

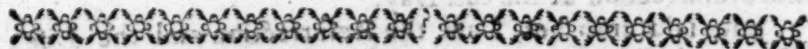
And when he had thus spoken, he cried with a loud Voice, *Lazarus*, come forth.

And he that was dead came forth, bound Hand and Foot, with Grave Clothes: And his Face was bound about with a Napkin.

Jesus saith unto them, Loose him, and let him go.

Then many of the *Jews* that came to *Mary*, and had seen the Things that Jesus did, believed on him.

Blessed are they that have not seen, and yet have believed.



A Collection of English Proverbs.

A FRIEND in Court is better than Money in your Purse,
A lean Fee is a fit Reward for a lazy Clerk.

Birds of a Feather will flock together.

Better play at small Games than stand out.

Company in Distress, makes the Trouble the less.

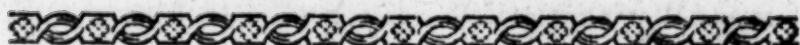
Credit ought rather to be given to the Eyes, than to the Ears.

Dear bought and far fetch'd is good for Ladies.

Discreet Women have neither Tongues, Ears, nor Eyes.

Empty

Empty Vessels make the greatest Sound.
Every Man for himself, and God for us all.
Fire and Water are good Servants, but bad Masters.
Friends may meet, but Mountains never.
Give a Man Luck, and throw him into the Sea.
God makes, and Apparel shapes, but Money makes the Man.
He that lies down with Dogs, must expect to rise with Fleas.
He that goes a Borrowing, goes a Sorrowing.
It is an ill Dog that don't deserve a Crust.
It is good to make Hay while the Sun shines.
Keep my Dog, and take my Line.
Keep your Thanks to feed your Chickens.
Learning is the Eye of the Mind.
Little spoken is soon amended.
Money makes the Mare to go.
Mind what the Friar says, not what he does.
None is so deaf as he that will not hear.
Never a Barrel the better Herring.
One Man's Meat is another Man's Poison.
One Bird in the Hand is worth two in the Bush.
Poverty is the School of Wisdom.
Patience is a Remedy for every Grief.
Quantity without Quality is worth nothing.
Quick Promisers are slow Performers.
Ride softly that you may come home the sooner.
Rome was not built in a Day.
Service willingly offered, is commonly refused.
Soft Fire makes sweet Malt.
'Tis an ill Wind that blows no Body good.
'Tis too late to spare when all is spent.
Virtue and a Trade are the best Portions for Children.
Use the Means, and God will give the Blessing.
What's bred in the Bone, will never be out in the Flesh.
Where many Words are spoken, Truth is suspected.
You must not look a gift Horse in the Mouth.
You cannot catch old Birds with Chaff.
Zeal makes a bad Cause worse.
Zeal in a good Cause is commendable.



An Orthographical
CATECHISM,
 Explaining the
RULES for Spelling, Pointing, &c.

Quest. **H**OW many Letters are in the English Alphabet?
 Answ. Twenty-six.

Q. Name them.

A. A b c d e f g h i j k l m n o p q r s t u v w x y z.

Q. How many different Characters are used in the English Tongue?

A. Three. 1. The Roman Character most used. 2. The *Italick*, less used; and, 3. The *English* least used.

Q. How many Sorts of Letters are there in each Character?

A. Two; Capitals, as A B C, &c. and small, as a b c, &c.

Q. How is the Alphabet divided?

A. Into Vowels and Consonants.

Q. Which are the Vowels?

A. a, e, i, o, u; w, y, for u, i.

Q. What is meant by the Word Vowel?

A. A sounding Letter; so that a Vowel hath a proper Sound of itself, without any other Letter being joined with it.

Q. Give me an Example?

A. Thus, a-ny, e-very, i-vy, o-ver, u-ni-ty.

Q. How many Consonants are there?

A. Twenty one; b c d f g h j k l m n p q r s t v w x y z.

Q. What is meant by the Word Consonant?

A. A Letter agreeing with another; but that has no Sound of itself, as C b l d can make no Sound of themselves; but if I place i between b and l thus, C*h*ild, it makes a proper Word.

Q. Why

Q. Why do you place w and y among the Vowels and Consonants too ?

A. Because they are Consonants at the Beginning of a Syllable, and Vowels at the End, or in the Middle of a Syllable ; as, we, ye, bow, by, sown, Syllable.

S E C T. II.

Q. What is Spelling ?

A. The right Division of Words into Syllables.

Q. What is a Syllable ?

A. The Sound of one or more Vowels with or without other Letters, as, a, am, and, arch.

Q. Is there always a Vowel in a Syllable ?

A. Yes ; no Syllable can be formed without a Vowel.

Q. Is there more than one Vowel to a Syllable ?

A. There are sometimes two or three.

Q. Give an example ?

A. Breath, breathe, beau, eye.

Q. What do you call the Vowels ea in Breath ?

A. A Diphthong.

Q. What is meant by the Word Diphthong ?

A. The Meeting of two Vowels in a Syllable.

Q. What do you call the three Vowels in Breathe ?

A. I call ea a Diphthong ; and e at the End of the Word final.

Q. What is the Use of e final ?

A. It not only finisheth the Word, but also lengthens the Vowel e going before,

Q. What do you call eau in beau ?

A. A Triphthong.

Q. What is meant by it ?

A. The Meeting of three Vowels in one Syllable.

Q. What is a Monosyllable ?

A. A Word of one Syllable.

Q. What is a Dissyllable ?

A. A Word of two Syllables.

Q. What is a Trissyllable ?

A. A Word of three Syllables.

Q. What is a Polyssyllable ?

A. A Word of many Syllables.

S E C T. III.

Q. What Rules have you for the Division of Words into Syllables?

A. There are six : 1. If a Consonant comes between two Vowels, it is joined to the latter ; as *e-ver*. Two Consonants proper to begin a Word must begin a Syllable ; as, *E-state*. 3. Two Consonants in the Middle of a Word, not proper to begin a Word, must be divided ; as, *Doc-tor*. 4. Two Vowels, not making a Diphthong, coming together, must be divided ; as, *re-al*. 5. Three Consonants in the Middle of a Word, if proper to begin a Word, must begin a Syllable ; as, *e-strange* ; if not, must be divided, as, *Doc-trine*. 6. Compound and Derivative Words ; as, *him-self*, *know-ing*, are reduced.

Q. What do you mean by a Compound Word?

A. A Word made up of two Words ; as, *him-self*, of *him* and *self* ; or a Word and a Preposition ; as, *un-kind*.

Q. What is meant by a Derivative Word?

A. A Word derived from another ; as, *know-ing* from *know*.

Q. Must the simple and primitive Words always be spelt alone?

A. Yes, if the Sound or Sense is not spoiled : But if either of them are maimed, they must be spelt according to the other Rules.

Q. Are there no Exceptions to these Rules?

A. Yes, several, but they are easily known by the Tables foregoing.

S E C T. IV.

Q. What is meant by the Accent?

A. The *Accent* is the giving every Word its proper Sound, by laying a greater Stress on one Syllable than another, as in the Word *Batchelor* ; where the *Accent* is on the first Syllable *Bat* ; if I remove it, it will be *Batchelor*, or *Batchelor* : By which Means I shall not be understood.

Q. What is meant by the Emphasis?

A. As the *Accent* belongs to every Word, so does the *Emphasis* to every Sentence ; and is the laying a greater Stress on
one

one Word than on another, to make the Sense of the Expression better understood.

Q. When are Capitals used?

A. 1. At the Beginning of every Book, Chapter, Epistle, Verse, Sentence, or any Thing we write; and at the Beginning of every Line in Poetry. 2. Every Substantive must have a Capital, as the Names of Persons, Places, and Things that may be seen, heard, felt, or understood. 3. After every Period or full Stop, all Emphatical Words, also every Quotation from another Person or Book. 4. When I and O stand by themselves, they must be great Letters; and sometimes a Sentence that is very remarkable is written in Capitals. 5. Capital Letters are used for Figures; as C. D. I. L. M. V. X.

S E C T. V.

Q. How know you the Chapters in the Bible?

A. By the Numerical Letters; thus, I. stands for One, V. for Five, X. Ten, L. Fifty, C. an Hundred, D. Five Hundred, and M. a Thousand.

Q. Suppose the Letter will not express the Number?

A. Then I take two, or more, thus:

I.	1. one.	XL.	40. forty.
IV.	4. four.	L.	50. fifty.
V.	5. five.	LX.	60. sixty,
IX.	9. nine.	XC.	90. ninety.
X.	10. ten.	C.	100. an hundred.
XIV.	14. fourteen.	CD.	400. four hundred.
XV.	15. fifteen.	D.	500. five hundred.
XVI.	16. sixteen.	M.	1000. a thousand,
XX.	20. twenty.	MDCCLXI.	1761.

Q. What is the Meaning of placing I before V for 4, and after it for 6?

A. A l ller Number placed before a greater abates so much of it; and after adds so much to it.

Q. How know you the Figures placed at the Beginning of Verses?

A. By their Number. for if I see but one Figure, it must be under Ten, if two, under an Hundred, if three, under a Thousand, &c.

S E C T

S E C T. VI.

Q. Of what Use are Points and Stops?

A. Of very great Use in Reading and Writing; for without a due Observance of them we confound all.

Q. How many Stops are there?

A. The Principal are four in Number, *viz.*

1. A Comma, mark'd thus (,)
2. A Semi-Colon, thus (;)
3. A Colon, thus (:)
4. A Period, or full Stop, thus (.)

Q. What Time must you stop at each of these?

A. At a *Comma*, while I can read a Word of one Syllable; at a *Semi-Colon*, while I can read a Word of two Syllables; at a *Colon*, while I can read a Word of three Syllables; and at a *Period*, till I can read a Word of four Syllables.

Q. What other Stops are there?

1. *A. A Parenthesis*, mark'd thus () each Part being a *Comma* in Time.
2. A *Note of Interrogation* thus (?) requires the same Time as a *Period*.
3. A *Note of Admiration* thus (!) equal also to a *Period*.

Q. What other Marks do you meet with in Reading?

- A.* 1. An *Apostrophe*, mark'd thus (') used to abbreviate a Word.
2. A *Caret*, thus (^) placed where some Word is left out in Writing, and is put over it.
 3. An *Hyphen*, thus (-) used in joining Words and Parts of Words together.
 4. A *Paragraph*, thus (¶) placed at the Beginning of a new Discourse or a new Part of a Discourse.
 5. A *Quotation*, thus (") to signify the Words so mark'd are borrow'd from another's Writings or Sayings.
 6. An *Index*, thus (☞) shews somewhat very remarkable.
 7. A *Section*, thus (§) is the Division of a Discourse into less Parts or Portions.
 8. An *Asterism*, thus (*)
 9. An *Obelisk*, thus (†)
 10. *Parallels* (||) And sometimes the Letters of the *Alphabet*, *Figures*, &c. refer to the Margin or Bottom of the Leaf.



A N

INTRODUCTION

T O T H E

A R T *of* W R I T I N G .

READING and WRITING are called LEARNING; and the better a Person understands them, he is accounted the more Learned.

I think the *Method* before laid down, is the most easy, and well adapted, to teach a Child *Reading*; and therefore, supposing he has now gone through it, I would put him into the *Writing-School*, with the following Directions.

Having a *Book* ruled, and being furnished with a good *Pen*, lay your *Book* directly before you; place your *Book* straight, with your Right Elbow towards your Side, but not so close as to touch: Hold the *Pen* with the Hollow directly downward, between the Thumb and the Forefinger; the Joint of the Thumb extending outward, so that the Tip of your Thumb will be near as much higher than your Forefinger, as the End of your Forefinger is above the End of your Middle Finger; your Forefinger lying close on the Top of the *Pen*, and your Middle Finger lying almost straight, and all of them so, as that you may extend or draw them in at Pleasure: Rest your Hand on the End of your Little Finger, and do not grasp the *Pen* too hard, nor hold it too upright or too sloping, but let it rest between the second and third Joints of your Forefinger, with the Knib not so far from the End of your Fingers as to weaken your Command, nor so near as to ink them.

Stay

Stay your *Book* with your left Hand, and touch not the Table or Desk with your Breast, but sit free and easy, avoiding all ill Habits.

Thus placing yourself in a proper Manner, with the *Pen* held as before directed, first learn to make a small *o*, then *a*, *c*, *d*, *e*, *g*, *q*, and *x*.

Having form'd a proper Idea of these Letters, which all depend on *o*, next proceed to the small *i*, then to its Dependents, *j*, *m*, *n*, *p*, *r*, *t*, *v*, *u*, *w*, and *y*.

The Form of these being fixt in your Memory, next go on to *l*, then to *b*, *h*, *k*, *f*, *s*, and so to *z* and *æ*. Thus will you attain to the Knowledge of the whole *Alphabet*.

Being expert in the making *Single Letters*, next proceed to *Half-joining*, which is the Joining each *Single Letter* to *m*, as *am*, *bm*, *cm*, *dm*, &c.

This being done, and you being ready at every Letter so joined, next learn the *Great Letters* or *Capitals*; and be sure take Care to be expert in one Thing, before you go to another.

Learn first the Alphabet of *Letters Small*.

And then proceed to *Letters Capital*.

Make all your *Joinings* with a fine *Hair-stroke*,

View well your *Copy*, fit straight to your *Book*;

Write not too fast, but make your Letters well,

You'll be commended if you do excel.

The several Sorts of Hands now in Use, are these that follow, viz.

1. *Round Hand* and *Italian*, with their Texts; which manage the common Affairs in Trade and Business.
2. *Engraving* and *Square Text*, used in Law Affairs.
3. *Old English*, *Roman* and *Italick Prints*, and *German Texts* are used for Ornament.
4. *Running-Hand*, which is the Product of every Person's Fancy, and makes one Man's Hand Writing differ from another's, as well as his Face.

In whatever Hand you write, observe the following Rules, viz.

1. The *Heads* of all Letters are of the same Height, and the *Tails* of the same Depth, & only excepted.
2. The *Tails* and *Heads* of Letters must not run into one another: Therefore let your Lines be distant from each other

other, somewhat more than twice the Length of the *Tails* or *Heads*.

3. *Writing* must have a proper *Slope* (in *Round-Hand*, *Italian*, &c.) and lean one Way.
 4. *Upright Hands* are perpendicular and do not oin; except the *Engrossing*.
 5. All *Letters* of the same kind must be alike, as *a* with *a*, *b* with *b*, &c.
 6. All *Strokes* drawn downright, must be *full*, and all *Strokes* carried upwards, or cross, must be *fine*.
- N. B.* You may Rule *Double Lines*, *Slope Lines*, &c. or make *Designs* for *Flourishes*, *Birds*, *Beasts*, *Fishes*, &c. with a *Black Lead Pencil*, and take them out with a *Piece of Stale Bread*.

I shall here insert some Pieces for Youths to write at *Breakings-up*, or other Occasions.

On Christmas.

Rejoice! loud Hallelujahs let us sing
To God, our blessed Saviour, Lord and King:
Whom mighty Love brought down from Heav'n to Earth
On this auspicious Morn, which gave him Birth.

Text. { To him your Songs repeat,
 { Who's Good, as he is Great.

On Easter.

He is risen from the Dead, no more to die,
The Lord of Life now reigns above the Skie:
In vain are Stones, or Seals, or Watch design'd,
Omnipotence can never be confin'd.

Text. { In *Adam* each Man dies,
 { In *Christ* we all shall rise.

On Whitsuntide.

This Holy Season brings into our Mind,
The Great Advantage God from Heav'n designed,
In sending down the Holy Ghost on those,
Whom he appointed his Will to disclose.

Text. { Praise to the Lord in Heav'n,
 { By us, and all, be giv'n.

On any Occasion.

I

ALL those who would be famous and sublime,
Must at Humility begin to climb,
So such as would renowned Writers be,
Must be content to learn by A, B, C.

II.

Go, humble Lines, and plead in my Defence,
Arm your Request with my Obedience ;
Gain but Acceptance, my Joy will abound,
To find my Writing with your Liking crown'd.

III.

These Lines I here present unto the Sight
Of you, my Friends, to shew how I can write ;
My Master unto me has shewn his Skill,
And here's the Product of my Hand and Quill.

IV.

All you, my Friends, who now expect to see
A Piece of Writing, thus perform'd by me ;
Cast but a Smile on this my mean Endeavour,
I'll strive to mend, and be obedient ever.

V.

For hopeful Youths, that would be happy Men,
There lies a precious Portion in the Pen.
Great Places and Preferments are attain'd
By those who in its Use have Knowledge gain'd ;
Therefore take Care, and learn to use this Tool,
For he who wants it, looks much like a Fool.

VI.

We must from uncontaminated Springs,
Extract some quintessential famous Things,
And to create rare Novelties, whose View
May charm Beholders, we our Brains must screw ;
For *old Things* now are slighted and rejected ;
And only *new Inventions* are respected.

An INTRODUCTION to the ART of NUMBERING.

A *Rithmetick* is a Science so universally useful, that all Advances in Learning are of small Account, without the Knowledge of it. Therefore (at the Desire of some Well-wishers to this Undertaking) I have added what follows.

Number is always express'd by *Letters* or *Figures*. *Literal Number* is before explained, and *Figurative Number* we now consider.

Figures are 1 2 3 4 5 6 7 8 9, to which we add the *Cypher* 0; and by these ten Characters all *Numbers* may be fully express'd.

The Reading, writing, valuing, or expressing *Numbers*, we call *Numeration*; which is learn'd by the following *Table*.

NUMERATION TABLE.									PENCE TABLE.		
C Mill.	X Mill.	Millions.	C Thous.	X Thous.	Thous.	Hundreds	Tens.	Units.	d.	s.	d.
9	8	7	6	5	4	3	2	1	20	1	8
	9	8	7	6	5	4	3	2	30	2	6
		9	8	7	6	5	4	3	40	3	4
			9	8	7	6	5	4	50	4	2
				9	8	7	6	5	60	5	0
					9	8	7	6	70	5	10
						9	8	7	80	6	8
							9	8	90	7	6
								9	100	8	4
									110	9	2
									120	10	0
								9			

The common Affections of all Numbers, are *Addition*, *Subtraction*, *Multiplication*, and *Division*; which are called, *The Rules in Arithmetick*.

Addition teaches to add, or cast up several Numbers together into one whole or total Sum.

Subtraction teaches to take one Number from another, and to know the Remainder.

Multiplication shews at one Operation the Product of several Sums added together; and is explained by the following Table.

MULTIPLICATION TABLE.

2 Times	2 3 4 5 6 7 8 9 10 11 12	make	4 6 8 10 12 14 16 18 20 22 24	4 Times	4 5 6 7 8 9 10 11 12	make	16 20 24 28 32 36 40 44 48	7 Times	7 8 9 10 11 12	make	49 56 63 70 77 84
3 Times	3 4 5 6 7 8 9 10 11 12	make	9 12 15 18 21 24 27 30 33 36	5 Times	5 6 7 8 9 10 11 12	make	25 30 35 40 45 50 55 60	8 Times	8 9 10 11 12	make	64 72 80 88 96
6 Times	6 7 8 9 10 11 12	make	36 42 48 54 60 66 72	9 Times	9 10 11 12	make	81 90 99 108	10	10 11 12	make	100 110 120
12	12	make	144								

Division shews how to separate any Number into as many Parts as you please.

These four Rules are called, *The fundamental Rules*; because no Question in this Science can be wrought without them.

Reduction teaches to reduce Numbers from one Denomination to another, in Coin, Weight, or Measure.

The Rule of Three, is either single, double, direct, or inverse.

The *Single Rule* has three Terms given to find a fourth; and the *Double Rule* has five Terms given to find a Sixth.

The *Direct Rule* requires a direct Operation; and the *Inverse Rule* an inverted Operation.

All the other *Rules* in *Aritbmetick* are more or less dependent on the *Rule of Three*, which (for its Usefulness and Excellency) is called, *The Golden Rule*.

Fractions are Parts of Numbers, and are of various Kinds; as *Vulgar*, *Decimal*, *Duodecimal*, &c.

By *Fractional Numbers* most Questions may be solved, as well as by whole Numbers; and many Operations more precisely performed.

All Parts of *Learning* have *Uses* and *Excellencies*; which the *Industrious* will find out, and apply to good Purposes.

The Wise Man's Head is not the heavier for containing Knowledge.

TABLES of English Coins, Weights, and Measures.

COIN, or MONEY.

4 Farthings make 1 Penny, 12 Pence 1 Shilling, 20 Shillings a Pound Sterling.

For which we use these Characters.

L or l.	S or s.	D or d.	Qrs or qrs.
Pounds.	Shillings.	Pence.	Farthings.
<i>Libræ.</i>	<i>Solidi.</i>	<i>Denarii.</i>	<i>Quadrans.</i>

Tables Coin.

s.	d.	s.	d.	s.	d.
2	24	9	108	16	192
3	36	10	120	17	204
4	48	11	132	18	216
5	60	12	144	19	228
6	72	13	156	20	240
7	84	14	168	21	252
8	96	15	180	22	264

s.	l.	s.	l.	s.	l.
20	1 0	80	4 0	140	7 0
30	1 10	90	4 10	150	7 10
40	2 0	100	5 0	160	8 0
50	2 10	110	5 10	170	8 10
60	3 0	120	6 0	180	9 0
70	3 10	130	6 10	190	9 10

The equal Parts of a Pound.

s.	d.		s.	d.		s.	d.		
10	0	} make {	2	0	} make {	0	5	} make {	
6	8		1	8		0	0		4
5	0		1	0		0	0		3
4	0		0	10		0	0		2
3	4		0	8		0	0		1 1/2
2	6		0	6		0	0		1

The equal Parts of a Shilling.

d. qrs.		d. qrs.		d. qrs.	
6	0	2	0	0	3
4	0	1	2	0	2
3	0	1	0	0	1
} make		} make		} make	
	$\frac{1}{2}$		$\frac{1}{6}$		$\frac{3}{6}$
	$\frac{2}{3}$		$\frac{1}{6}$		$\frac{1}{3}$
	$\frac{1}{4}$		$\frac{1}{12}$		$\frac{2}{4}$
	$\frac{1}{4}$				$\frac{1}{4}$

A Table of Troy Weight.

24 Grains make 1 Penny weight, 20 Penny weights 1 Ounce,
12 Ounces 1 Pound.

The Characters are

lb.	oz.	dwt.	gr.
Pounds.	Ounces.	Penny-weights.	Grains.

By this Weight, *Gold, Silver, Bread,* and some few other Things are sold.

The equal Parts of a *Pound Troy*, are much like those of a *Shilling*.

	Of Gold.	l.	s.	d.	Of Silver	l.	s.	d.	qrs.
1 lb. is worth—	48	0	0		3	0	0	0	
1 oz. ————	4	0	0		0	5	0	0	
1 dwt. ————	0	4	0		0	0	2	0	$\frac{2}{3}$
1 gra. ————	0	0	2		0	0	0	0	$\frac{1}{4}$

N. B. 1 col. in Gold weighs 25 oz. In Silver 32 lb. 3 oz. 2 dwts. almost.

Apothe-

Apothecaries Weights.

3 Scruples make 1 Dram, 8 Drams 1 Ounce, 12 Ounces 1 Pound.

The CHARACTERS are

℥	ʒ	ʒ	℔
Scruple.	Drams.	Ounces.	Pounds.

This Weight is used in Medicines.

Averdupois Weight.

16 Drams make 1 Ounce, 16 Ounces 1 Pound, 28 Pounds 1 Quarter, 4 Quarters 1 Hundred, 20 Hundred a Ton.

By this Weight most Commodities are bought, and most Sort of Goods sold.

The equal Parts of a Ton are the same as of a Pound Sterling.

The equal Parts of a Hundred Weight.

lb.		lb.		lb.
56	} make {	14	} make {	4
28		8		2
16		7		1
	{ $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{7}$		{ $\frac{1}{8}$ $\frac{1}{4}$ $\frac{1}{8}$	

Cloth Measure.

4 Nails make 1 Quarter, 4 Quarters 1 Yard, three Quarters 1 Ell Flemish, 5 Quarters 1 Ell English, 6 Quarters 1 French Ell.

Long Measure.

3 Barley Corns make 1 Inch, 12 Inches 1 Foot, 3 Feet 1 Yard, $5\frac{1}{2}$ Yards or $16\frac{1}{2}$ Feet 1 Pole, or Perch, 40 Poles 1 Furlong, 8 Furlongs 1 Mile, 60 Miles 1 Degree.

Dry Measure.

2 Pints make 1 Quart, 2 Quarts 1 Pottle, 2 Pottles 1 Gallon, 2 Gallons 1 Peck, 4 Pecks 1 Bushel, 8 Bushels 1 Quarter, 5 Quarters 1 Wey, 2 Weyes 1 Last.

This is the Corn Measure which is struck with a Ruler even with the Edge of the Measure.

But the *Coal Measure* differs from it, being larger and heaped up. Here 9 *Busbels* make 1 *Vat*, 4 *Vats* 1 *Chaldron*, 21 *Chaldron* 1 *Score*.

There are some other *Dry Measures*, which particular Goods are sold by ; as *Fruit* by the *Sieve* of 3 *Pecks* ; *Pricket*, or *Prickel*, of 7 *Pecks* ; *Mauud* of 1, or of 2 *Busbels*, &c.

Wine Measure.

8 *Pints* make 1 *Gallon*, 63 *Gallons* 1 *Hogshead*, 2 *Hogsheads* a *Pipe*, or *Butt*, 2 *Butts* a *Ton*.

There are other *Wine Measures* both Small and Large ; as *Gills*, or $\frac{1}{2}$ *Pints*, *Half Gills*, *Half Pints*, &c. The *Tierce* of 42 *Gallons*, *Anker* of ten *Gallons* ; and many others.

Oil is sometimes sold by *Wine Measure*, but generally by *Weight Averdupois*, 7 $\frac{1}{2}$ *lb.* to the *Gallon*.

Beer and Ale Measure.

4 *Quarts* make 1 *Gallon*, 4 $\frac{1}{2}$ *Gallons* one *Pinn*, 3 *Gallons* 1 *Firkin* of *Ale*, 2 *Pinns* 1 *Firkin* of *Beer*, 2 *Firkins* 1 *Kilderkin*, 2 *Kilderkins* 1 *Barrel*, 1 $\frac{1}{2}$ *Barrel* 1 *Hogshead*, 2 *Barrels* 1 *Puncheon*, 2 *Hogsheads* 1 *Butt*.

So the *Barrel* of *Ale* is 32 *Gallons*, and the *Barrel* of *Beer* 36 *Gallons*, the other *Measures* being in *Proportion*.

Time.

60 *Minutes* make 1 *Hour*, 24 *Hours* 1 *Day*, 28 *Days* 1 *Month*, 12 *Months*, 1 *Year*, 6 *Hours*, or 365 *Days*, 6 *Hours*, 1 *Year*.

The 6 *Hours* every fourth *Year*, add 1 *Day* to the shortest of the *Kalender Months* called *February*, and that fourth *Year* is called *Leap Year*.

The *Kalender Months* differ in their Number of *Days* ; for in common,

Thirty Days hath *September*,
April, *June*, and *November* ;
February hath Twenty-eight alone,
 And, All the rest have Thirty One.

F A B L E



F A B L E I. *The Bull and the Dog.*

A Dog seeing a Bull grazing in a Field, furiously assaults him without any Provocation.

The Bull disliking such Treatment, tossed the Dog over his Head, saying, "Dare not to approach me once more, lest thy Life pay for thy Presumption."

The Dog replies, "I fear not thy Threats: I am not intimidated by thy pretended Courage; I am bred to conquer or die."

The Bull enraged, replies, "Then take thy Fate; thy Folly is thy Ruin; thy Breeding has undone thee; thy Education causes thy Destruction." Thus saying, he immediately killed him.

M O R A L.

Education makes or mars the Man; Youth well instructed will hardly err; but if Vice be suffered to take Root, 'tis almost impossible to eradicate it.

G. 5

Nothing

Nothing has a more direct Tendency to promote the Honour of a Nation, or the Good of Society, than the Initiation of Youth in Virtue and Knowledge.

This is laying a sure Foundation for Time to come; this is giving our Children a Portion that can never waste, and this is leaving them an Inheritance that will out-last Time, and vie with Eternity.

On the other Hand, the Want of a good Education is the Source of all the Evils Mankind feel or fear.

If virtuous Principles are not carefully instill'd in the tender Minds of Children, Vice will naturally possess them; the Consequence of which is Ruin and Destruction.

Therefore, if there be any Regard to the Glory of God, who first gave us a Being, any Desire to promote the Welfare of Society, or any Concern for the spiritual or temporal Happiness of our Off-spring, let a virtuous Education of Youth be our Care; *That our Sons may grow up as the young Plants, and that our Daughters may be as the polish'd Corners of the Temple.*

Alexander the Great had such an extraordinary Value and Esteem for his Education, that he used to say, he was more obliged to *Aristotle* his Tutor, for his Learning, than to *Philip* his Father, for his Life; seeing the one was momentary and the other permanent, and never to be blotted out in Oblivion.

Never was a virtuous Education of Youth more needful than in the present Age, when such a general Corruption of Manners has overspread our Land, that even Reality is become a Rarity, and Virtue by Excommunication is dead in Law.

A Soul without Education is like Marble in a Quarry, which shews none of its inherent Beauties, 'till the Skill of the Polisher fetches out the Colours, makes the Surface shine, and discovers every ornamental Cloud, Spot and Vein, that runs through the Body of it. Education, after the same Manner, when it works upon a noble Mind, draws out to view every latent Virtue and Perfection; which, without such Help, are never able to make their Appearance.

As Education rules our Will,
Our Fortune's either Good or Ill.



FABLE II. *The sick Miser and the Angel.*

A Rich and Covetous Man, being sick, and near his Death, surveys, and reflects on his past Actions.

And considering how by Oppression and Extortion he had amassed large Sums, endeavours to atone for his Injustice by Death-bed Charity.

He makes his Will, and bequeath's large Sums to be applied to pious Uses, but not a Penny was to be paid till after his Decease.

An Angel appears to him, and tells him, *What he gave thus was not Charity, because he parted with Nothing he could keep; but if he would do good, it must be in his life time.*

The Miser perplexed, still grasps his Wealth, till Death forces him to let go his Hold.

MORAL.

Of all the Vices Mankind are subject to, none is, of so long Continuance as Covetousness.

All others leave us, or we leave them, when Old Age overtakes us; but this (too often) goes with us from this World to the next.

'Tis surprizing to consider, That a Person labouring under the Infirmities incident to antient People, and seeming to draw very near the Grave, should still carp, and be anxious for what can by no Means be serviceable, and which, if acquired, must very soon be parted with.

This is like a Thief robbing at the Gallows; or a Shipwreck'd Mariner loading himself with Weights, that more speedily will sink him.

But such is the restless Temper of many Persons; they can never be satisfied, tho' they enjoy more than enough.

Augustus represented the Folly and Unreasonableness of this Vice to his Favourite *Mæcenas*, by shewing him that Six Feet in Length, and Two Feet in Breadth, of Earth, was the whole Portion of the greatest Monarch.

Nevertheless, Riches, when honestly acquired, and religiously applied, are the greatest Blessings; they enable the Possessor of them to do much Good in the World, by Feeding the Hungry, Cloathing the Naked, Instructing the Ignorant, Reclaiming the Vicious, and many other Ways they capacitate him to be the Instrument of God's Honour, by being a publick Benefactor to Mankind.

But when Riches are gotten by dishonest Means, and applied to wicked Purposes, they are then a great Evil; as being capable of doing very much Mischief.

However acquired, they ought to be rightly used; either justly, in satisfying the Demands of those who have a Property in them, or charitably, by Distribution to those who need them.

And never to be coveted for their own Sake, nor hoarded for our Humour; but religiously managed for the Glory of Him who gave them.

“ For Misers often do tormented lie,
In hopes to live, and anxious, fear to die.”

F A B L E



F A B L E III. *The Farmer and Jupiter.*

A Farmer having no Children, prays to *Jupiter*, who grants his Request, by giving him Two Sons and a Daughter.

Not yet content, he prays again, that they may be Rich, Great, and Fair, to which *Jove* consents.

The first Son grows vastly rich, but withal extremely covetous.

The second becomes the Favourite of his Prince, whereby he attains the highest Place at Court; but by ill Conduct, is disgracefully tumbled headlong down.

The Daughter is fair as *Aurora*, but excessive proud of her Beauty; by which Means she is slighted and contemned; lives dejected, and dies a Virgin.

The Farmer blames *Jove* for the Miscarriage of his Children, to whom *Jove* replies, "I granted your Petitions to please you, and you see the Consequence; henceforth learn and practise Virtue, and leave the rest to my Management."

M O R A L.

Contentment is the greatest of moral Virtues, and the truest Riches.

He enjoys enough who wants no more; but the Person unsatisfied in the Station Providence has placed him, will hardly ever be pleased.

The Almighty cannot punish us more severely than by granting all we desire; nor shew us more Favour than by denying some of our Requests.

Wisdom teaches us to value Content above all Things, and a virtuous Mind above all worldly Glory.

Alexander conquer'd the whole World, and then lamented that he had not another World to conquer; not considering that he had yet himself to overcome.——The Want of this ruin'd him.

Riches, Honour, and Beauty, in the Opinion of Mankind, are the greatest terrestrial Blessings; but on a close Survey, we shall find a great Mistake in the Account.

Riches make themselves Wings and fly away: Or else are buried in the Earth, so as to become useless.

Honour is but a Blast; a Deity To-day, and To-morrow a Dæmon.

Beauty is a Flower, pleasing in the Morning, but withering and decaying in the Evening,

But Virtue out-lasts Time, its Riches never leave us; its Honour never diminishes; and its Beauty never decays.

All good Things proceed from it, 'tis an Adamantine Fountain, an invincible Fortress, repelling all the Force of Envy, a glorious Crown without a Thorn, an Ornament to all that possess it, a sure Defence against all Evil here, and a certain Conductor to Glory hereafter.

All good Men openly reverence it, and even bad Men secretly; its Charms are irresistible, and its Rewards eternal.

"Seek Virtue——And of that possess.

"Henceforth to God resign the rest."

F A B L E



FABLE IV. *The Eagle and the Assembly of Animals.*

JOVE taking a Survey of the World, heard strange Murmurs among the Creatures.

The *Fish* complained of their Element, desiring to solace themselves in the Groves and Meadows.

The *Birds* desire to regale in the Waters, and the *Beasts* to ascend the airy Regions.

Jove calls the *Eagle*, and commissions him to inform the Creatures, *That all had Liberty to change their Situations.*

The *Eagle* calls a grand *Assembly*, and declares his Order to the Creatures.

But all, instead of embracing what they had requested, stood silent and confounded.

Where-

Whereupon the *Eagle* retorts upon them — *What, are all mute? Do none agree? For Shame! Depart, and be satisfied each in his Station.*

M O R A L.

Curiosity is very often fatal in its Consequences, and pernicious in its Effects.

How often do we see the Attempts of *Schemists*, and vain *Pretenders*, evaporate into Smoke; and their abortive Undertakings become the Derision of the wiser Part of Mankind! How many Persons have in vain sought after the Philosopher's Stone, and ruined themselves and Dependents, without being able to come at it.

Could we pry into all the Mysteries of Nature, fathom the Profundity of the vast Abyss, find out the most secret Things of the Earth, and with a Staff walk to Heaven, even yet something would be wanting to compleat our Desires.

Happiness is not fully attainable in this World, but is reserved for a better.

Yet Knowledge, as far as may be useful, makes Life very agreeable; Arts and Sciences delight the Mind; and a studious Application to Business in Youth, makes Age comfortable.

Industry is ever commendable; and if our Condition be low, 'tis our Duty, by all honest Means we can contrive, to advance ourselves; among which, none is more likely than Learning, which is an Ornament to the Mind.

Sloth is ever detestable; Idleness always procures Poverty, and Laziness Want; yet an unsettled Mind rarely has Peace, or an ungovernable Disposition Satisfaction.

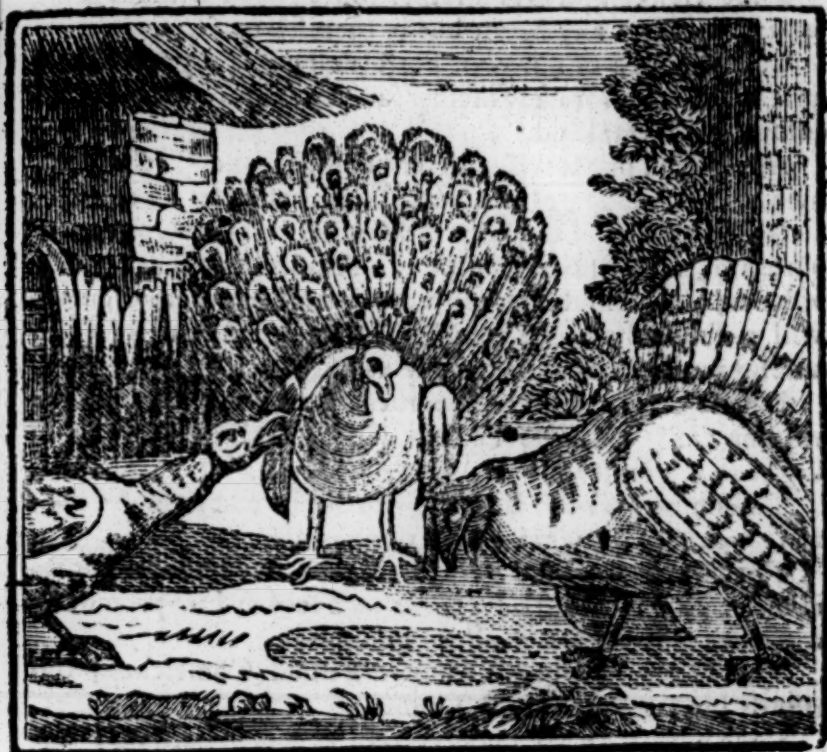
A *Bee* in a *Bottle* may labour much for his Enlargement, but to little Purpose; so the *Mind of Man* intent on Things vain, or contrary to his Nature, may be full of Inquietude, and never gain his End.

A Disposition calm and serene, founded on Virtue and Knowledge; an industrious Endeavour to discharge the Duties of our respective Stations, and a firm Reliance on Providence for our Support under all Difficulties, will make us more happy than the Possession of the *Indies*.

“Contentment is a constant Store;

“Desire what's fit, and nothing more.”

F A B L E



FABLE V. *The Peacock, Turkey, and Goose.*

THE *Peacock* standing among the *Poultry*, and displaying his spangled Feathers, the *Goose* hisses at him, the *Turkey* derides him, and the other Fowls censure every imaginary Blemish, and conceited Imperfection.

One finds fault with his Legs, another with his Voice, a third with his Magnitude, and all are offended at his Pride and Vanity.

The *Peacock* observing them, says, " 'Tis a bad World, " when small and inconsiderable Blemishes hinder the Sight " of great Beauties."

M O R A L.

If *Providence* furnishes a Person with a superior Share of Excellence, or Industry prompts him to an Improvement of his Parts, the envious Drone will be sure to cavil at him.

Some

Some Men cannot hear another commended without being angry, or allow any Merit but in themselves.

Conceitedness of our own Performances is a great Fault; as it hinders us from advancing farther; and renders us ridiculous to all Mankind.

A Man full of himself, and that despises others, eclipses his own Deserts, and robs the World of a valuable Treasure.

Humility is the Highway to Honour: A low Opinion of ourselves, a just Esteem of others, a firm Dependence on Providence, and an industrious Improvement of what we enjoy, will raise us above the common Level, render us respected among the Judicious, and make us esteemed by our Betters.

Indeed Envy can see no Beauties, nor hide any Blemishes; yet the truly valuable Person will shine like the Rays of Light in Obscurity.

To commend what is praise-worthy is common Justice; and to depreciate what is well done is dishonest.

That Man who lives only for himself, is of a base and ignoble Spirit; generous Minds are forward in promoting whatever may tend to the Publick Good.

The Glory of a good Man is a good Conscience; this affords inward Peace at all Times.

Some poor Men are undervalued, as worth nothing; and some rich Men are overvalued, as nothing worth.

He who commends himself is chargeable with Arrogance, and he that discommends himself with Folly.

Men who are commodious to none but themselves, are not worthy to be esteemed in the Commonwealth.

Prejudice and Ill-nature make a Man hateful to others, and a Plague to himself.

Envy is like a Canker; it eats and devours all round it; it robs us of our Comfort, and our Neighbour of his Repose; it captivates our Understanding, and hoodwinks our Reason; it dims our Sight, and obstructs our Knowledge; it discovers the deform'd Part only, and will not let us see the Beauty of what is valuable.

“ When Envy prompts the Mind to Spleen,
“ The brightest Charms are overseen.”



FABLE VI. *The Fox at the Point of Death.*

A Fox worn out with age, perceives his End approaching, and calls all his Sons together, to whom he says, *My Sons, my Race is run, my Days are at an End, I pray you take my last Advice :*

Amend your Lives, forsake your Errors, and live honestly that you may die comfortable.

To which one of them replied, *Your Advice is vain — How can we, who are naturally vicious, and educated under so bad a Master as yourself, ever change our Manners ?*

M O R A L.

The Minds of young Persons are like soft Wax, capable of any Impressions.

The

The Seeds of Virtue first sown, lay a pleasant Foundation for a Good Life, as those of Vice do for a bad one.

A bad Example has a strong Influence on a weak Mind ; and that outweighs many good Precepts.

That Preacher will make but very few Converts, whose Practice runs counter to his Doctrine.

All Persons desire to die well, tho' few care to live so.

An happy Death is the never-failing Portion of a well-spent Life ; which always ends in eternal Bliss and Glory.

By living virtuously, we save ourselves much Trouble, Vice being ever attended with great Perplexities.

He that lives according to Reason shall never be poor ; and he that governs his Life by Opinion, shall never be rich ; for Nature is limited, but Fancy is boundless.

That Man is wealthy enough that wanteth not ; he is great enough that is his own Master, and he is happy enough that lives to die well.

We have every Thing if we desire Nothing ; a contented Mind is richer than *Craesus*, or both the *Indies*.

In labouring to instruct the Mind with valuable Qualities, Praise is purchased with Men, and Favour with God.

He that instructs one that thinks himself wise enough, has a Fool for his Scholar ; and he that thinks himself wise enough to instruct himself, has a Fool for his Master.

It is a most noble and commendable Design in Children descended of mean Parents, by their Industry, to become the Sons of Virtue ; and by the Improvement of their Parts, to be equal with those of honourable Descent, in Wisdom and Knowledge.

The great Lesson of Morality is, To do as we would be done by ; and love our Neighbour as ourselves.

Knowledge and Learning, Riches and Honour, even in their most resplendent Galantry, are all but insignificant Pageantry, without Piety and Virtue.

“ He that in virtuous Knowledge takes Delight,

“ True Happiness has always in his Sight.



A Morning Prayer for a Child.

GLORY be to thee, O Lord, who hast preserved me from the Perils of the Night past; who hast refreshed me with Sleep, and raised me up again to praise thy Holy Name.

I humbly worship Thee, O God, my Heavenly Father, through Jesus Christ my Redeemer; and I do again devote myself to Thee, desiring to serve Thee faithfully, this and all the Days of my Life.

I was made thy Child, and the Disciple of thy Son Jesus, by Baptism; and then received the Promise of thy Holy Spirit: Let that good Spirit thoroughly cleanse me from all the Corruptions of my Nature.

Help me to remember Thee, my Creator, in the Days my Youth.

Preserve me from those Errors and Follies, to which the Frailty of my Age does most expose me, and keep me innocent from every great Offence.

Deliver me from the Vanity of my own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good, that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my Superiors; that I may fear and love Thee above all; that I may love my Neighbour as myself, and do to every one as I would they should do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy Holy Spirit continually prevent and assist me.

Bless me, I pray Thee, in my Learning, and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

Bless and defend, I beseech Thee, from all their Enemies, our Most Gracious Sovereign Lord King *George*, his Royal Highness the Prince of *Wales*, and all the Royal Family.

I humbly

I humbly beg thy Blessing also upon all our spiritual Pastors and Masters, all my Relations and Friends (particularly* my Father and Mother, my Brothers and Sisters,) and every one in this House: Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit myself to thee, O Lord, in the Name of Jesus Christ my Saviour, and in the Words which he himself hath taught me, saying,

Our Father, &c.

- *Here let the Child mention his or her particular Relations.*

An Evening Prayer for a Child.

GLORY be to Thee, O Lord, who hast preserved me the Day past, who hast defended me from all the Evils to which I am constantly exposed in this uncertain Life, who hast continued my Health, who hast bestowed upon me all Things necessary for Life and Godliness.

I humbly beseech Thee, O heavenly Father, to pardon whatsoever thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions († particularly—)

Make me, O Lord, thoroughly sensible of the great Weakness and Corruption of my Nature, and the many Errors of my Life.

Assist me, I pray thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increase in the Knowledge and Love of Thee, my God, and of my Saviour Jesus Christ.

Shew me the Way in which I should walk, whilst I am young, and grant that I may never depart from it.

Bless to me, I pray Thee, whatsoever good Influences have been given me this Day; help me carefully to remember them, and duly to improve them, that I may ever be growing in Knowledge, Wisdom, and Goodness.

Bless and defend, I beseech Thee, from all their Enemies, our Most Gracious Sovereign Lord King George, his Royal

† *Here let the Child confess to God, whatever Sin he or she may have committed the Day past.*

Highness the Prince of *Wales*, and all the Royal Family.

I humbly beg thy Blessing upon all our spiritual Pastors, and Masters, all my Relations and Friends, particularly my, &c. and every one in this House. Let it please thee to guide us all in this Life present, and conduct us to thy Heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing through Jesus Christ our Lord and Saviour; in whose Words I conclude my Prayers, saying,

Our Father, &c.

A Prayer for every Child, when they come into their Seat in Church.

LORD, I am now in thy House; assist, I pray Thee, and accept of my Services; let thy holy Spirit help my Infirmities, disposing my Heart to Seriousness, Attention, and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul, through Jesus Christ our Saviour. *Amen.*

Before leaving the Seat.

BLESSED be thy Name, O Lord, for this Opportunity of attending thee in thy House and Service.

Make me, I pray Thee, a Doer of thy Word, not a Hearer only.

Accept both us and our Service, through our only Mediator Jesus Christ. *Amen.*

A Grace before Meat.

Sanctify, O Lord, we beseech Thee, these thy good Creatures to our Use, and us to thy Service, through Jesus Christ our Saviour. *Amen.*

A Grace after Meat.

Blessed and praised be thy Holy Name, O God, for these
and all other thy Blessings bestowed upon us, through
Jesus Christ our Lord. *Amen.*



ON WRITING.

WHEN the OMNIPOTENT had form'd the *World*,
And round the *Globe* his wond'rous Works had hurl'd,
Then MAN improv'd the Products of the Earth,
And gave to *Trades* and *Arts* their useful Birth,
And as the World encreas'd, *Men* wiser grew,
But wanted *Something* still they never knew ;
'Till *One* from *Heaven* inspir'd, with thoughtful Mind,
To work his *Fellow Creatures* Good inclin'd,
Invented WRITING ;—— Then they wanted Nought,
That could at *Home*, or *other Lands* be bought ;
For by this *Art* with *distant Climes* they dealt,
And all the *Joy*s of *absent Friends* they felt ;
In *silent Characters* their Minds reveal'd,
O'er Hills and Dales, and o'er the Seas conceal'd,
Strange ART !— That doth such won'drous Things repeat
Of ancient *Heroes*, Good as well as Great.
This *Art* to all *Mankind* its *Use* imparts,
Supports our *Learning*, *Merchandise*, and *Arts*.
Religion, *Hist'ries* of the *World*, and *Men*,
Would not be known, nor last, without the *Pen*.
WRITING !—O *Heavenly ART* !—What *Skill* can raise }
An *earthly Voice* so high to sing thy Praise !
'Thy *Merit* is above our *Mortal Lays*. }

The E N D.



for these
through



World,
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ht,

repeat

life }

Round Hand.

A a b c d e f f f g h i j k l l l m n o p p p

— q r s s t u v w x y z. —

A B C D E F G H I J K L M

N O P Q R S T U V W X Y Z.

You quickly may write fair
by this Example the Alphabet
being comprized herein.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50.

Italian Hand.

A a b c d e f f f g h i j k l m n o p p p

— q r s s t u v w x y z. —

Prize exquisite Workmanship
and be carefully Diligent.

German Text.

A b c d e f f f g h i j k l m n o p
q r s t t t u v w x y z -

A B C D E F F G H I J K L M N
O P Q R S T U V W X Y Z

Fear God. Honour the King.

Engrossing.

A b c d e f f f g h i j k l l m n o p
q r s t u v v v w x y z.

A B C D E F F G H I J K L M N
O P Q R S T U V W X Y Z.

Know all Men by these Presents
that I Samuel Beaumont of the
Parish of S. Luke in the &c.